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# INTERNATIONAL MISSIONARY CO-OPERATION

**Reports of the Meeting of the International Missionary Council at Jerusalem, Easter 1928**

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VOLUME I The Christian Message in Relation to Non-Christian Systems of Thought and Life.

VOLUME II Religious Education.

VOLUME III The Relation between the Younger and Older Churches.

VOLUME IV The Christian Mission in the Light of Race Conflict.

VOLUME V The Christian Mission in Relation to Industrial Problems.

VOLUME VI The Christian Mission in Relation to Rural Problems.

VOLUME VII International Missionary Co-operation.

VOLUME VIII Addresses and Other Records.

# INTERNATIONAL MISSIONARY CO-OPERATION

Report of the
JERUSALEM MEETING
of the
INTERNATIONAL MISSIONARY COUNCIL
March 24th.–April 8th., 1928

VOLUME VII

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*Chairman of the International Missionary Council.*

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# PART ONE

# PRELIMINARY PAPER

## PUBLISHED IN PREPARATION FOR THE JERUSALEM MEETING

*Except in the case of statements and recommendations adopted by formal vote, the International Missionary Council is not responsible for the opinions or statements expressed. The preliminary papers were distributed in advance of the Jerusalem Meeting to all the delegates for their information. None of these papers were formally presented to the Council and no action was taken by the International Missionary Council in reference to them.*

# PRELIMINARY PAPER

## THE FUTURE OF INTERNATIONAL MISSIONARY CO-OPERATION

JOHN R. MOTT, LL.D.

### I. WHY INTERNATIONAL MISSIONARY CO-OPERATION?

THE Jerusalem Meeting of the International Missionary Council is perhaps the best evidence in the history of the Christian religion of the possibility, the reality and the necessity of international missionary co-operation. The world context of the undertaking to make Jesus Christ known, trusted, loved and obeyed in all human relationships is the necessary setting in which to realize the true place and unachieved possibilities of united thinking, fellowship and action on the part of His followers. Here we come to see clearly that our divine mission is so vast in its dimensions, so difficult and baffling in its demands, that only by sharing counsel, blending experience and uniting in planning and action and in liberating and massing latent forces and influence, can the world situation of to-day and to-morrow be met.

We are living in a day when the world is organized internationally to a degree of which few are aware. Recent years have revealed vividly the interdependence of nations and races. The outward unification of the world has rendered many-fold more important

the strengthening of our inner spiritual unity. The bringing of Christianity into an international environment has led to a larger discovery of its truly international character and mission. It is fortunate that the whole movement of international missionary co-operation is now being restudied against the background of the international movement in its larger general aspects and developments. All the reasons for closer co-operation and unity among the Christian forces stated at the World Missionary Conference in Edinburgh in 1910 are accentuated many-fold to-day. It is well that the Christian leaders in all parts of the world remind themselves afresh of the imperative demands for augmenting the volume and improving greatly the efficiency of all our international co-operative effort.

Better thought out and better directed policies of co-operation, entered into heartily by the Christians of different nationalities and races, will inevitably result in strengthening the intellectual leadership of the world-wide mission. Here our need is admittedly great. In virtually every part of the world to-day, events of the first magnitude and significance are taking place, but is it not true that there are far too few leaders of the churches possessing the requisite ability and furnishing to cope with these great and pressing issues? We need on every hand in the Christian missionary movement more thinkers and fewer mechanical workers. We must discover more of the leading minds in the churches and relate their constructive abilities to the Christ-appointed tasks. There are at the best all too few creative minds. Great is the need of men and women who can rethink, restate, re-interpret the Christian message, and, where necessary, revise plans and methods. No one

country or race can furnish a sufficient number of men and women qualified intellectually to supply the desired leadership in the various departments of Christian effort. There must, therefore, be much more international collaboration. The smallest nations as well as the largest, the youngest churches as well as the oldest, the various cultures East and West must place at the disposal of the whole Christian enterprise their most penetrating minds and creative spirits. It is maintained that sound policies of international co-operation will result in releasing more largely these much-needed intellectual forces. Co-operation among those of different nationalities and races invariably results in stimulating one another to good and better intellectual works. Every number of *The International Review of Missions* is an illustration of this fact. This scholarly journal, going as it does to thousands of the most thoughtful persons in all parts of the world, makes available to all some of the most fruitful and constructive work of thinkers and scholars who otherwise might be comparatively isolated. International co-operation, it should be reiterated, increases the intellectual resources of each co-operating agency, through combining the intellectual abilities and contributions of all. It would be difficult to overstate the benefits which have come to the churches of various countries at work in China, India and Africa from the counsel of international educational commissions sent out to these fields in recent years. It is an expensive business for each church or for the Christian forces of each nation to have to acquire independently a rare experience which through co-operation can be shared with all churches and nations. In these days much is said about the value of group thinking.

Emphasis placed on this process is emphasis wisely placed. It is the very essence of co-operation thus to make possible that the thinking of one shall complement or supplement that of others. The need for enrichment of mind and comprehensiveness of view which come from such united study and thought of those of different nationalities seems to be more imperative just now than ever before. Why should any national or cultural group continue to suffer intellectual impoverishment, or fall short in the intellectual mastery of its problems, or fail to exert a real intellectual leadership, through isolation, due in turn to the failure to co-operate with those of other nations ?

Co-operation on the part of Christians of different nations will develop a larger and truer statesmanship. One of the ablest international thinkers recently remarked that we may judge of the stage of advancement of a nation by its ability to co-operate with other nations. One might reverse this statement and say that only through co-operation do we have supplied the conditions which make possible the development of the most advanced type of statesmanship. Some of the finest Christian statecraft has been exhibited in the common undertakings and concerted thinking of Christians of different communions and nationalities. It is to be feared that the manner of life of far too many Christian workers is not conducive to the creation of that breadth of outlook, sense of perspective and deeper understanding of questions in their larger bearing, which are among the essential elements of wise leadership. One has in mind the fact that a disproportionately large amount of time and attention among workers is given to promotive activities.

How greatly Christian leaders need to be drawn out of the meshes of everyday administrative routine and finance and other activities into fellowship with fresh and productive minds of other communions and nationalities and of other even so-called secular constructive agencies for human betterment. Every genuinely co-operative, unselfish enterprise leads into a land of larger dimensions. Many would agree that the greatest contribution of the World Missionary Conference at Edinburgh was that it yielded a group of new missionary statesmen. Great is the need right now of multiplying the number of men and women who will exhibit in the coming years the true marks of Christian statesmanship—vision, comprehension, foresight, reverential regard for the past, unselfishness and above all power to co-operate with those of other lands and races.

How true it is, also, that the Christian message is invariably enriched through the intimate co-operation and collaboration of the true believers of different cultural and national backgrounds. In fact, genuine co-operation seems to be absolutely essential to ensure the giving of full-orbed expression to the message of the Church of Christ. Christ has not revealed Himself solely or fully through any one nation, race or communion. No part of mankind has a monopoly of His unsearchable riches. The help of all who in any part of the world bear His name and who have experience of Him, is necessary adequately to reveal His excellencies and to communicate His power, for, as in Christ who is the Head there is neither Jew nor Greek, neither male nor female, barbarian, Scythian, bond nor free, so the Church—which is His body—cannot be perfected until 'they shall bring the glory and the honour of

the nations into it'; that is to say, until the spiritual characteristics of every race and Christian name have been, not submerged, but brought to their individual perfection in a perfect whole. The reason why we as Orientals or Occidentals value that which is most distinctive of us is not simply because it is ours, but because we believe it is God-implanted and, therefore, the truth. Should we not, then, wish to come into such relations to all other Christians, of whatever name or sign, that we may share our priceless possession with them and, likewise, that we may enter into some of the richness of their heritage? Every race, every land—small as well as great—not only has the right, but should also have the opportunity, thus to express itself and thus to make its contribution, as well as to be enriched. How shall this be accomplished save through the most intimate co-operation? What deep and inspiring spiritual significance this lends to the recent Jerusalem Meeting, and to such a body as the International Missionary Council and similar agencies which draw into close fellowship and collaboration those of different lands!

How much the rising indigenous churches of Asia and Africa may profit from maintaining close co-operative relations with the churches of Europe, North America and Australasia. Surely every Christian communion will gain from preserving intelligent contacts with historical Christianity. Name the century in the life of the Christian religion which does not have its rich contribution to make to every living church of to-day. Is not the same true of credal Christianity? Name the creed of Christendom which does not embody truths and reflect experiences that will serve to strengthen every

Christian communion. Moreover, what cannot each of the older as well as each of the younger churches gain from sustaining most intimate relation to the vital and applied Christianity of the younger churches wherever found ?

Such co-operative international relations are essential to enable the Christian Church across the breadth of the world to give her true testimony. What should be the witness of the Christian Church in the life of the world to-day ? The absolute and unique ability of Jesus Christ and His Divine Society to meet the deepest needs not only of the individual human heart, but likewise the needs presented by the present critical and alarming international and inter-racial situation. But how can the principles and spirit of Jesus Christ be applied successfully to such relations without genuine co-operation among the Christian forces ? Our different Christian communions preach, 'Love your enemies,' and yet to-day how much we see on every hand of racial prejudice and sense of superiority and of unchristian nationalism ! Moreover, if we have other kinds of international co-operation in the so-called secular realm, without being able to achieve avowedly Christian co-operation among those of different nations, what other conclusion can the unbelieving world form than that the Christian Church has lost her way and vacated her spiritual leadership ? International co-operation, possibly as never before, is essential to emphasize the truly catholic nature of the Christian Church. The early Christians brought men into a fellowship which included all nations, races and social groups. In fact, they looked upon themselves as in a sense a new nation, a people of God united in a bond before which all earthly dis-

tinctions fade. The Church of Christ to-day should be manifested increasingly as a body consisting of all those of all nations united by the gift of a common faith, loyalty and experience ; but genuine co-operation only can best demonstrate this fact. True international co-operation will result not only in enriching our message and strengthening our witness before the world, but also, therefore, in enriching our lives, enriching our spiritual experience and wondrously enriching our spiritual fellowship. This leads into one of the most profound mysteries and one of the most transforming truths and processes of the Christian revelation. Well may we ponder the unfathomable depth of the words, ' until we all come in the unity of the faith, and [as well as] the knowledge of the Son of God unto the perfect man, unto the measure of the stature of the fulness of Christ.' Thus through the knowledge of one another, we of different lands and climes, in the pathway of sacrificial service in the great co-operative and unifying activities of the Kingdom, as well as through the knowledge of the Son of God, shall indeed be perfected. How little have we of different racial groups entered into the marvellous power of genuine Christian fellowship. What an incalculable reinforcement of power will come to each one of us as we enter more deeply into such fellowship, one that Christ created and has for ever made possible. It was such a fellowship that conquered the Roman Empire. It has been such a fellowship that has furnished the spring of vital power of the Moravians, who have so beautifully and triumphantly illustrated the strength of international and inter-racial co-operation. In a measure, Edinburgh yielded such a fellowship, and one wonders what might have

resulted had it not been for the war. Zinzendorf prayed that he might be baptized into a sense of all conditions, that so he might enter into fellowship with all. The leaders of the Christian forces, recently assembled on the Mount of Olives, entered into a similar fellowship of prayer, and then went forth from that Holy Mount to lend themselves to those attitudes and spiritual exercises and to that co-operative programme which, God grant, may result in an abundant answer to their united intercession.

The apologetic power or influence of the Christian religion may be enormously increased through a genuine international co-operation. The unity or oneness among His followers down the generations, for which Christ prayed, is never to be regarded as an end in itself, but rather as a means to ensure the great central end of Christian missions, namely, 'that the world may believe.' Thus, this is the great, the triumphant apologetic. Whenever and wherever we find the Christian faith failing to sweep the field in triumph, Christians will do well to examine themselves as to whether one of the chief causes may not lie right here. Divisions among the Christians — denominational, national, racial—have ever been a stumbling-block; but with the recent rapid shrinkage of the world these divisions have become more serious and intolerable than ever. To preach the Gospel, including the brotherhood of man, and then to stand aloof from one another, or to fail to fraternize or to co-operate, creates the impression that Christianity, like other faiths, has lofty ideals, but that the practice of its followers shows that it is impracticable. This stumbling-block must be removed. To this God unquestionably calls His children. If those of different Christian

names and kindreds can come with ever-deepening conviction to recognize that they are in reality parts of a fellowship built around the Lord Jesus Christ, they will have gone a great way toward proving to unbelievers who are influenced by facts that the religion of Jesus Christ is the great solvent of the racial and national alienations of the world, and, therefore, is the mightiest force operating among men.

International co-operation will increase the financial resources placed at the disposal of the world-wide Christian mission. To-day, almost every church in the West and in the East is hampered through lack of sufficient available funds. For in not a few of the missionary agencies in different parts of the world, the financial situation is truly alarming. The difficulty is not because there are inadequate financial resources in existence. Nor is the embarrassment due to the fact that, generally speaking, people are not disposed to devote their money to unselfish causes. Nor is the present cramped position of some of the churches and mission boards due to the fact that there are not abundantly sufficient resources in the hands of Christians. One of the principal reasons why the financial energies of our constituencies are not more largely liberated for the world-wide Christian movement is that those who should give are not convinced that our policies and plans represent the wisest, most economical and most productive use of funds. They are not at all staggered by the magnitude of the sums required for the world-wide expansion of the Christian religion : many of them are familiar with the requirements of large business and other secular enterprises. On the contrary, they cannot but wonder at the smallness of many of our

plans and demands. They do not object to large expenditures, but they do object to any waste due to unnecessary duplication of expenditure and of effort caused by the failure of different groups of Christians to co-operate.

Well-considered policies and programmes and rewarding experiences in the realm of international co-operation will give the Christian missionary cause a fresh power of appeal to men and women of large affairs, of large capacities and of large influence. We have lost something which in the pre-war days we had in different countries of the world in the interdenominational and international Laymen's Missionary Movement. What was it that enabled this movement to make such a powerful appeal to the imagination and the will of leading laymen of different countries? In the first place, it was the largeness of the task presented. It required the combined programmes of all the churches concerned to make possible such a presentation. In the second place, these men of large vision and large affairs were appealed to by the wholeness of the task as contrasted with the fragmentary impression derived from viewing it simply in fractions. Above all, they were impressed by the presentation of the oneness of the task. In other words, it was presented as a colossal co-operative undertaking which could not be accomplished apart from united planning and effort of all the Christian forces. This was and still is the language which the modern mind, especially of men and women of large views, could understand; and it never failed in any land to call forth from them a great response. To ensure arresting the attention, still more, enlisting the collaboration of the busiest, most absorbed, most influential laymen, there must

be presented to them something really worth while. They do not want to deal with fractions. No sectional appeal will call forth from them a truly great response. The horizon presented to them should not be simply a national or a racial one. The vastness and the true unity of the sublime undertaking of the expanding world-wide Kingdom of Christ will draw them like a magnet.

Again, the great powers of the new or oncoming generation will best be enlisted through large programmes and plans of co-operation and unity, whereas a failure at this point may lose this generation to the Christian cause. We do well to remind ourselves that it has by no means been won. At present our plans too often fail to appeal powerfully to the young men and young women of from twenty to thirty years of age. They need a challenge vast enough to appeal to their imagination, difficult and exacting enough to call out their latent energies, absorbing enough to save them from themselves, tragic enough to counteract and overcome the growing habits of luxury and love of ease and pleasure, and overwhelming enough to drive them to God. Moreover, to win their whole-hearted allegiance we must be able to show them that ours is a united task. More than we at times realize, their minds are made up that they will not stand for divisive plans. Never has the indispensability and the power of united planning and action been burned into a generation as in the case of multitudes of the youth whom we have in view. Their increasing acceptance of the burden of responsibility for initiative and leadership and sacrificial devotion are indispensable to the realization of our Christ-appointed objectives. They will enormously augment

the spirit of adventure in the Christian Church, and this is supremely desirable at the present moment. Those of the older generation who are now so largely in charge of the missionary plans of the churches will be glad to continue to spend themselves for the same ideals and the same vision which should command increasingly the most discerning and unselfish of the new generation, but these of the older generation will not live long enough to fill in the vision. The younger men and women will have at their disposal the unspent years to fill in the vision with living content. It is they who must make the missionary movement of to-morrow.

Nothing short of a drawing together of the trusted leaders of the Christian forces of all lands and races will suffice to meet successfully some of the greatest and most emergent issues and some of the gravest and most baffling problems and situations which concern those actively engaged in carrying out the world mission of Christianity. The Jerusalem Meeting and the many groups across the world which worked in preparation for that creative gathering concentrated their thought upon certain of these central issues, such as the Christian Life and Message in Relation to Non-Christian Systems, Religious Education, the Relation between the Younger and the Older Churches, the Christian Mission in the Light of Race Conflict, the Christian Mission in the Light of Industrial Developments, the Christian Mission in Relation to Rural Problems, the Future of International Missionary Co-operation and the development in every land of a base adequate for sustaining its full part in the International Co-operative Movement throughout the world. It will be seen that every one of these questions can

be dealt with satisfactorily only in a world context and by the most effective processes of international and inter-racial collaboration. With reference to one and all of them, the Jerusalem Meeting has afforded Christendom a clear and authentic lead.

Effective, fruitful, triumphant co-operation, both international and inter-racial, is ever accompanied by fresh accessions of spiritual power. The reason is a simple one, but one that we are prone to forget: namely, that the co-operation so much desired can never be realized apart from the help which comes from superhuman wisdom, superhuman love and superhuman power. Therefore, wherever it is achieved it is found to be in line with the tides of Divine Grace and Power. No other great, desirable process and result is beset with such difficulties as is that of the world-wide Christian mission. There are the difficulties of isolation—geographical, linguistic, mental; difficulties resulting from narrowness and prejudice—denominational, national, racial; difficulties due to pride and selfishness—personal, ecclesiastical, national or racial; difficulties due to conservatism — inertia, fear and lack of vision. Moreover, there are unquestioned dangers which attend the development of co-operation between the nations and races as well as between the churches. Wherever new and great energies are liberated, very real dangers are to be found. Chief among these dangers are those due to ignorance, to neglect of sound guiding principles, to lack of clear thinking, to want of forethought or failure to count the cost, to lack of sufficiently close collaboration or to lack of continuous vigilance on the part of all concerned. These difficulties and dangers, however, are in a very real sense our salvation. They inevitably drive us

to God, and serve to deepen our acquaintance with Him, and thus lead to the discovery of His ways, His resources and, therefore, His abundant adequacy. If we who cherish the vision of a coming better day of co-operation and unity were not confronted with situations which we honestly know are too hard for us to cope with, not only singly but also collectively, we should by no means be so likely to seek His face and to come to know His wondrous power. Some churches, nationalities and races are more in danger than others of relying on their strong human organization, their money power, their brilliant intellectual leadership rather than on the limitless power of God. Co-operation has invariably failed to realize its highest values when it has not rested on the solid ground of a deep spiritual unity. Jesus Christ was familiar with the problem of disunion, lack of concerted effort and want of love and spiritual solidarity among His professed followers. His solution was strikingly unique. He summoned them to love one another, to serve one another and thus actually to unite with one another. By His own example and teaching, He made it for ever clear that this wonder work of vital union among those who bear His name is the work of God. That through all time there might be no doubt among Christians, and that we might not miss the way with reference to the deepest secret of achieving not only triumphant co-operation but also genuine spiritual unity, He Himself set the example by praying that His followers through all time might be one. Only as we enter into the mind and heart of Christ, by simple reliance on a Presence and Power infinitely greater than our own, shall we realize genuine co-operation and unity.

## II. OUTLINE OF DEVELOPMENT OF INTERNATIONAL MISSIONARY CO-OPERATION

The co-operative movement among the missionary forces of the different nations, while still in its initial stages, has nevertheless passed far beyond that of mere experiment. One need only compare present international relations in Christian missions with those at the time of the Edinburgh Conference, less than two decades ago, to realize that a great advance has been made. One may greatly strengthen his faith in the practicability of international and inter-racial co-operation merely by recalling illustrations of success already achieved. A classification is here attempted of the different kinds of international co-operation with examples of each, examples drawn very largely from the experience of quite recent years.

### Co-operation in Lands which send Missionaries

#### *A. Between Missionary Societies of Two or More Neighbouring Nations*

The Foreign Missions Conference of North America and the work of its *ad interim* body, the Committee of Reference and Counsel, is the oldest and perhaps the best illustration. For over a quarter of a century this united effort, embracing more than sixty foreign missionary agencies of the United States and Canada, has carried forward its valuable service. Each of these two countries has been free to make its distinctive contribution and to receive the benefit of the full contribution of the other. With a common desire to understand, with absence of all suspicion and

fear, with freedom and frankness of expression and with a Christ-like will to serve each other, these nations have demonstrated in literally hundreds of cases the possibility and marked advantages of international co-operation. Before the war the Continental Missionary Conference of Europe brought together from time to time leaders of the missionary societies of the European Continent. Confining itself largely to the field of conference and discussion, it accomplished important results in developing a science of missions, in raising missionary standards and in enriching the experience of missionary workers of all the participating nations. It is gratifying to note that, after the long interval occasioned by the war, this series of conferences has been most helpfully resumed.

### *B. On the Part of Christians of Different Nations in the Maintenance of a Common Missionary Society*

The missionary activities of the Moravian Church present a most inspiring and instructive demonstration of this kind of co-operation. This missionary undertaking is the outcome of an international religious movement with a common history and spiritual fellowship. It has woven together in efficient co-operation many nations, races and languages. It is a striking fact that the spirit of love preserved this international fellowship from rupture during the war. The China Inland Mission, with over 1000 missionaries and with supporting agencies in countries which were arrayed against each other in the war, as well as in neutral lands, is another impressive example of a great international missionary society which carried forward its vast work and preserved its solidarity through the war strain. Another

wonderful demonstration has been afforded by the great Bible societies, notably the work of the British and Foreign Bible Society, in furthering the translation, publication and distribution of the Holy Scriptures. Many other illustrations might be given of one agency's coming into a field to function for several agencies of different nationalities.

### *C. Between Two or More National or International Groups of Missionary Agencies*

An illustration of this is the Emergency Committee, created by, and combining in co-operation the forces of, the national missionary bodies of Great Britain and North America at a time when the Continuation Committee of the Edinburgh Conference was unable to act. Later this committee was joined by other nations, and in the midst of the bitter distrust, passion and strife of the period at the end of the war, served not merely the nations represented on it but also the interests of other nations and peoples, for example, by helping German missions, by negotiations with governments to safeguard religious liberty and missionary freedom, and by protecting the interests of backward peoples. The co-operation of the national missionary bodies of France, Sweden, Finland, India, China and Japan in aiding German missions should also be mentioned. The Council which unites the national groups of missionary agencies of the Scandinavian countries constitutes one of the best examples of this form of international fellowship, thought and discussion. The Commission on Village Education in India, that on Christian Education in China and those more recently sent to Africa, represent other valuable pieces of temporary

or occasional co-operation on the part of the missionary forces of North America and Great Britain.

### Co-operation in Lands which receive Missionaries

#### *A. On the Part of the Foreign Missions of Different Nations*

A good example of this type of international co-operation is afforded by the Federated Missions of Japan. For years this organization served as the pioneer undertaking in such co-operation and did much to promote international missionary fellowship. It called forth the ideas and experience of the different national groups and made them the common property of all. It also fostered various co-operation projects, such as the Christian Literature Society and *The Japan Evangelist.* The Evangelical Union of the Philippine Islands should also be mentioned as another illustration of successful co-operative effort of this kind.

#### *B. Between Foreign Missions and Indigenous Churches*

By common consent of those who have made a study of missionary co-operation, the Continuation Committee of China, succeeded by the more representative body, the China National Christian Council, set up by the National Christian Conference in Shanghai in 1922, constitutes one of the strongest and most efficient bodies of this kind. For over fifteen years this committee and its successor, combining Chinese Christian leaders and missionaries from North America, Great Britain, the Continent of Europe and Australasia, have exerted a marked influence on the entire

Christian movement of China. It was launched under favourable auspices and reconstituted under like fortunate circumstances. It profited by many experiences, favourable and unfavourable, in the sphere of joint effort. It has had the benefit of the supervision of a strong and representative committee. It has had the full-time service of a group of secretaries of rare efficiency and devotion. Above all, it has had from the beginning influential Chinese participation and leadership. Its annual meetings and the work of its special committees have promoted interchange of thought and developed groups of men and women with a national and international outlook as well as with an interdenominational point of view. It has done much to co-ordinate missionary effort, as in the preparation of the important statement on mission comity, the establishment of language schools at Peking and Nanking, the aid furnished toward the organization of the Associated Mission Treasuries and other helpful co-operative projects. The activity of the churches of China has been greatly stimulated through such movements as the Annual Week of Evangelism, the China-for-Christ Movement, also the China Home Missionary Society in Yünnan and elsewhere. The national Christian organization in China has also had an important part in the promotion of phonetic writing, in the preparation of the *Directory of Protestant Missions in China*, in the issuing of the *China Mission Year Book* and the *Chinese Churches Year Book*, in the publication of missionary statistics, in the securing of the Missions Building, in bringing about the visit of Dr Zwemer in the interest of work for Moslems in China and in the prosecution of the general survey of Christianity in China.

The National Missionary Council of India, re-organized a few years ago under the title of the National Christian Council, is another splendid example of the same kind of co-operation. This organization did not originate international co-operative work in India; it is rather the result of countless efforts, especially of the activities of the decennial, provincial and other conferences, and of associations and committees which for half a century have been at work developing an atmosphere, attitude and outlook favourable to concerted planning and action among the Christian leaders of different lands and races whose work in India brings them together. Some of the Provincial Representative Councils in India and some of the more highly specialized bodies, such as Educational Associations in the different areas of the Indian Empire, have done much to point the way to the more comprehensive plans and activities of the present national body. Results might be catalogued similar to those which have attended the work of the organization in China, notably during the period since the re-organization. One does not see how the Christian cause could have done without this agency in the most difficult situation which obtained during and immediately after the war in connexion with the extensive and important German missions in this field.

The recently reconstituted National Christian Council of Japan is drawing together increasingly the Christian forces of that important field. Along the pathway of its development it has rendered many national and international services of the greatest value.

Within the last two or three years there has been established the Christian Council of Western Asia

and Northern Africa, which binds together in common planning and action the missions and churches of Turkey and the Balkans, Syria, Palestine, Iraq, Arabia, Persia, Egypt and the Sudan, Abyssinia and French North Africa—an organization which bids fair to become one of the most helpful of all those national and international bodies.

The Committee on Co-operation in Latin America associates all mission agencies that send workers to Latin American fields together with the growing indigenous churches in those fields. Under its wisely directed work during a little over one decade, there have been effected a great enlargement of the missionary forces, a marked advance in the occupation of the field, a wider observance of the principles of comity, a great multiplication of union mission projects in educational, literary, philanthropic and social betterment activities and a gratifying development of the spirit of unity and international goodwill.

In this connexion reference should be made to the support afforded these and other international bodies on the field by the national and international missionary bodies at the home base. The constructive and comprehensive programmes of the former could not have been carried out had it not been for the financial and moral support of the latter. It should be added that had this assistance been more generous, the co-operative movement at the front might by to-day have reached a much more advanced stage.

### *C. In Union Institutions or in other Joint Undertakings*

The other forms of international co-operation which have been outlined and illustrated have done

much to further this kind of co-operation. In this area of co-operative effort there is great variety, and the number of individual projects under nearly every heading now to be indicated is constantly increasing.

1. Christian Comity. It is hardly necessary to call attention to this practice among the missionary and other Christian forces. The fact that this can be said is in itself most significant. There was a day, and that not in the dim past, when this could not be taken for granted; but happily to-day, on virtually every mission field, it is the exception where missionary agencies do not observe in letter and in spirit the rules of comity, wrought out through experience ofttimes painful and discouraging.

2. United Planning. The coming together of Christians related to the missions of different nations for fellowship, for discussion and for the working out of plans and policies, is a practice that covers many varying degrees of intimacy or closeness of co-operation and union. Among the finest examples are those presented by seven societies of France, Britain, Norway and America working in Madagascar; by the Dutch and German missions in the Dutch Indies; by the Finns and Germans in South-West Africa; by the American and British societies in Foochow and also in South Fukien. These are but typical of scores of others. A very successful co-operative experience is that of the missions of the American Reformed Church and the English Presbyterian Church and the London Missionary Society in South Fukien. There the work constitutes one administrative unit, for all practical purposes one mission; their funds for work in that area are combined; the members of

the staff are allocated to tasks with reference to their qualifications and with reference to meeting existing needs to the best advantage; the work is supervised by a joint council; reports are made to the three co-operating bodies in England and America, and these in turn are responsible for matters pertaining to policy, finance and reinforcements. What is there here which is not reproducible all over the world field?

3. Retreats, Institutes and Conferences. Retreats, Bible institutes, conferences for the deepening of the spiritual life and visits of spiritual leaders are held on almost every field, especially at hill stations, like Kodaikanal, Kuling and Karuizawa. Similar conferences of great spiritual fruitfulness are held in different areas of the African Continent. These have proved to be veritable fountainheads of spiritual vitality, and have exerted an incalculable influence on the ideals, motive life and achieving power of the workers.

4. Evangelistic Campaigns. In scores of cities in the non-Christian world, the missions and churches of different lands have brought their united forces together to press upon all classes of society the claims of Jesus Christ. In other fields, comprehensive plans have been laid and carried out, resulting in the proclamation of the Gospel over wide areas. The Three Years' Evangelistic Campaign, conducted a few years ago by the Continuation Committee of Japan, not to mention similar and more recent efforts in that field, constitutes an impressive example of a nation-wide effort in which the missions of all lands and races working in Japan combined. The different series of evangelistic campaigns on behalf of students in the Far East and in the Near

East, conducted under the auspices of the World's Student Christian Federation or of the Young Men's Christian Associations, with deputations of evangelistic workers of different lands, have revealed the boundless possibilities of international co-operation in this most vital part of all mission work.

5. Union Universities and Colleges. In this field, embracing institutions of higher learning, a large and rich experience in international co-operation is being worked out. Among the institutions the study of the experience of which will be most rewarding are the West China Union University, Yenching University at Peking, Shantung Christian University, Nanking University, the Fukien Christian University, the Madras Christian College, also the Madras Women's Christian College, the American University at Cairo, the South African Native College at Fort Hare, the Woman's Christian College of Japan at Tokyo, the Chosen Christian College and the Kwansei Gakuin at Kobe. The thesis of Dr Ralph D. Wellons, prepared at Columbia University on Mission Union Higher Educational Institutions, gives statistical and other valuable information showing the wide and rapid expansion of this form of co-operative effort. He presents an impressive table of 113 such union higher educational institutions in fifteen different countries. He shows that 40 per cent of these institutions are inter-continental in their composition.

6. Medical Work. The most prominent and influential example is that of the Peking Union Medical School, which blends the best experience of British, American and Chinese missions and which has the benefit of the generous backing and expert counsel of the China Medical Board of the Rockefeller

Foundation. Other examples which are more widely reproducible in various missionary areas by reason of their much less extensive and, therefore, less costly establishment are the Canton Medical School, the Moukden Medical College, the Tsinanfu Medical College, Severance Union Medical College at Seoul, the Women's Christian Medical College at Ludhiana and the Vellore Medical School for Women. To these and other union medical schools could be added a list of mission hospitals maintained by international co-operation, likewise the common medical service rendered to missionaries on nearly every field.

7. Theological Training. The United Theological College at Bangalore, India, is possibly as good an example as could be given of international as well as interdenominational co-operation. It has made a secure place for itself in southern India and constitutes a safe and inspiring guide for similar institutions in other fields. Others are the theological institutions in Serampore, India, in Nanking and Canton, China, in Seoul, Korea, in Manila and in Mexico City.

8. Union Institutions for Training Missionaries. In the list of international undertakings of this kind, a high place should be assigned to those in Peking, Nanking, Tokyo, Bangalore and Cairo.

9. Auxiliary Agencies of a Specialized Character. An almost limitless field of useful international effort is opened up under this heading. One need only recall the work of the International Committee of Young Men's Christian Associations, also the work of the Young Women's Christian Associations, in nearly all the principal mission fields of the world, enterprises which have succeeded to such a wonderful degree in uniting in a common undertaking the

Christian forces of the East and the West; the many national and provincial Christian Educational Associations, possibly the best types being those of West China and South India; the Medical Missionary Associations of mission lands, chief among which are those of China and India; the numerous Christian Literature Societies, as good an example as any being the Religious Tract Society of Northern and Central China; and the widespread and helpful work of the World's Sunday School Association.

10. Church Unity. In this particular treatment extended reference to the movements in the direction of church unity is purposely omitted, although it should be emphasized that these have already exerted a profound influence on the realization of international missionary co-operation, exhibiting as they do the Brotherhood in Christ, which transcends all differences of nationality and race. One need only recall the work and influence of the South India United Church; the united Church of Christ in China; the Holy Catholic (Episcopal) Church in China; and the federative movement of the Church of Scotland, the Church Missionary Society of England, the United Methodist Church Mission and the Africa Inland Mission in British East Africa. Nor do we deal here with that form of co-operation developed between the missionary societies of any home-base country and their representatives and the developing indigenous churches on any field. Every instance of co-operative work of foreign missionaries and the indigenous Christian churches is really an instance of international co-operation. If international co-operation can be achieved in this sphere, and it has been achieved in literally

hundreds of cases, then we may believe with confidence that it can be made to succeed as among representatives of different western nations.

## World Organizations

### *A. Edinburgh Continuation Committee and the International Missionary Council*

Comprehensive co-operation on the part of the Christian missionary forces of the world furnishes the most notable and highly productive chapter in the record of international missionary co-operation—the World Missionary Conference at Edinburgh in June 1910 and its Continuation Committee. This was by far the most representative gathering ever held to consider the problems involved in the world-wide expansion of Christianity. To a remarkable degree it faced the wholeness of the task as well as its oneness. By the work of its eight Commissions, through a period of nearly two years preceding the Conference, it helped greatly to usher in an era of more scientific, because more international, study of missionary questions. That which gave the Conference its chief distinction, however, was the fact that it interpreted itself not as an end but as a beginning. Its one and only creative act was the appointment of a Continuation Committee to carry forward investigations begun by the Commissions and to preserve and extend the atmosphere and spirit of the Conference and, therefore, to further in every way the international co-operative movement. This representative committee of forty or more missionary leaders of different lands, during the four years following the Edinburgh Conference,

through the helpful ministry of its central office, through its scientific quarterly, *The International Review of Missions*, through various special committees, as well as through such means as conferences and visits by its members and other representatives, advanced by great strides the cause of international missionary co-operation. When it became impossible, because of war conditions, for the Continuation Committee to perform all its functions (although what was achieved by it during that baffling period constitutes a convincing apologetic of the possibility of the realization of the high-priestly prayer of Christ, that 'they all may be one'), an Emergency Committee was constituted which, under the inevitable limitations with which it was obliged to contend, accomplished valuable constructive service for the world-wide missionary movement. This and the Continuation Committee have been succeeded by the International Missionary Council, which holds in prominence the conquering ideal and objective associated with Edinburgh.

This new organization fulfils the hope of those who at Edinburgh launched this great co-operative enterprise. Their original idea was that ultimately the international organizations should rest securely on national co-operative bodies, which in turn would be made up of official representatives of the various missionary agencies and churches concerned. Whereas at Edinburgh there were only two of these national bodies in existence, a sufficient number of national bodies had been organized by the time the Continuation Committee was dissolved to make possible the carrying out of the original plan. Thus strong national co-operation is the foundation on which international co-operation has been firmly established.

The International Missionary Council has become an efficient clearing-house of the related church and auxiliary agencies and maintains an intelligence service for various national bodies and other movements on matters of international interest and concern. It has been the means of establishing and building up various national Christian councils both in the countries which send missionaries and in those which receive missionaries, and it also serves as a means of communication among them all. Under its influence they have been set to acting and re-acting upon one another with ever-increasing helpfulness. This process has done much to stimulate and guide international or collective thinking. *The International Review of Missions*, as the official organ of the International Missionary Council, has become a chief instrument for stimulating and co-ordinating missionary thought in all countries. It has helped enormously in evolving a true science of Christian missions and in developing among missionary leaders the widest possible outlook. The four series of regional, national and international conferences of missionary and church workers conducted by the Chairman of the Council—on his round-the-world tour of 1912–13, on the visit to the lands of Northern Africa and Western Asia in 1924, on his journey among the lands around the Pacific Basin in 1925–6 and in connexion with the gatherings of Christian workers among Jews in 1927—served to bring about closer co-operation and unity among the Christian forces concerned and to make possible the initiation of many union or co-operative projects. Similarly the visitation conducted by members of the secretarial staff and conferences on special problems organized under their direction, such as the recent African Con-

ference at Le Zoute, have done much to advance the cause of international co-operation and to make available the distinctive contribution of different nationalities and races.

The International Missionary Council has also had much to do with furthering the plan of sending out deputations of experts for the study of the problems of different fields and the formulation of constructive programmes: for example, the educational deputations sent in recent years to India, China and Africa. In the pathway of all this activity on the part of the officers of the Council, countless co-operative undertakings have been initiated, not a few of which have already demonstrated their value. Much time and well-directed effort has been devoted to promoting right relations between missions and governments, and in particular to dealing with some of the most critical and emergent problems pertaining to government policy in its bearing on the Christian enterprise. The initiative taken and the continuous attention given by representatives of the Council in case of great situations like those suddenly presented in Africa and China have called forth most appreciative recognition of the churches, the missions and the boards. Some of the greatest services rendered by the Council have been the indispensable and thoroughly scientific study given to great problems of fundamental concern to world-wide missions, such as the race problem, the question of religious education and the relation between older and younger churches. It is believed that the coming years will show that by far the greatest single contribution made by the Council up to this time has been the Jerusalem Meeting and what it has set in motion.

### *B. The World's Student Christian Federation*

Another international co-operative movement world-wide in its scope is the World's Student Christian Federation. Though it is not a union of missionary societies, it sustains a vital relation to the entire missionary movement and to the rising indigenous churches. It has federated all the national Student Christian Movements—both those in Christian lands and those in non-Christian lands. Over 12,000 Student Volunteers of the Student Movements of western lands have already gone out as missionaries. This movement to-day furnishes a majority of the missionary recruits. Many others in its former membership fill to-day important positions in the missionary societies and in the ecclesiastical councils of the churches. The educated leadership of the indigenous churches of Asia and Africa has also largely come from the Christian Student Movements in these areas. For over thirty years the Federation has actually demonstrated on a world-wide scale the practicability of international and inter-racial co-operation. Its bonds held secure and unbroken during the strain of the war, and the Federation subsequently resumed its full international programme. Since it is guided by the principles and employs the methods which underlie the most satisfactory international co-operation, its experience will repay careful study on the part of all who have at heart the furthering of international co-operation. Taking the wide view, one may question whether there is any other unifying influence among Christians which is to-day more potent than that of the life and work of the Student Volunteers, supported as they are by the thousands of their colleagues who hold positions of

leadership in the churches of the lands from which the volunteers came and also by the growing army of Christian students in the countries to which the volunteers went, who are moulding the policy of the expanding Christian movement in their own lands.

## III. SPHERES IN WHICH INTERNATIONAL MISSIONARY CO-OPERATION IS MOST DESIRABLE AND PRACTICABLE

International missionary co-operation is desirable in all spheres of missionary work and is already practicable in most. There are tasks, however, where the desired co-operative consideration and action are to-day more urgently needed and at the same time more readily practicable than in the case of others. A wide inquiry recently pursued among missionary administrators and among missionaries and indigenous church leaders reveals a surprisingly general agreement that in the following fields of missionary endeavour special effort should be put forth during the years immediately before us, even though it involve difficult initiative and real sacrifice, to bring about closer and more effective co-operation on the part of the missionary forces of the nations concerned.

### The Production, Publication and Circulation of Christian Literature

It is generally recognized and admitted that this is the most neglected part of the missionary enterprise. There is possibly no other missionary subject on which so many resolutions have been passed and

so few put into effect. It is not necessary here to indicate the many kinds of publications—books, pamphlets, periodicals—which are demanded, but rather to emphasize certain facts of critical importance. The need for literature, both for the rapidly growing indigenous churches and for the vast number of literate non-Christians, is enormous, and is destined to increase greatly during the present decade. It is urgently necessary to supply this need, even on the negative grounds of counteracting or supplanting the ever-increasing amount of literature subversive of character and faith. It is still more important, however, on the positive grounds of developing intelligent churches and a well furnished leadership for the Christian forces of to-day and of supplying a modern apologetic for the present most inquiring generation. The greater intelligence of both Christians and non-Christians, due to the marked recent expansion of the educational movement, both governmental and missionary, calls for a Christian literature far better in quality than that which now exists, and this, in turn, requires the services of more of the best-furnished scholars, thinkers and writers. The need is urgent in China, Japan, the Philippines, India, Africa and Latin America. Possibly nineteen-twentieths of the volumes needed can better be produced by the Christian forces of different lands working in concert. All this requires such an outlay of money and demands so many expert workers that, on grounds of economy and efficiency, it is futile to expect to meet the need by working on merely denominational and national lines. In almost every mission field, therefore, steps should be taken to bring together into an effective united scheme the various denominational and national literary enter-

prises. Wherever complete union cannot be brought about at once, there should be secured the closest possible co-operative arrangement.

### Christian Education

This presents an important field for international co-operation, notwithstanding the very real difficulties in the path of its realization by reason of differing national ideals, standards and methods. The arguments for concerted international effort are convincing: the vast numbers to-day demanding education under Christian auspices; the far higher costs of education; the demand for highly specialized teaching staffs; the fact that nearly all the subjects taught are incapable of a national or sectarian interpretation; the fact, rapidly being realized in most fields, that through inadequate support Christian education, as a rule, is not abreast of government education in matters of staff, methods and equipment. Because of the attitude of governments in certain fields (and they are very important fields), it has become urgently essential that the Christian forces co-operate and combine in their educational work. We must choose between a relatively small number of strong union institutions (union both in the international sense and in the interdenominational sense) and many weak national and denominational institutions. The missionary movement, in the Christian character and dynamic spirit of its educational programme, possesses a unique advantage, but there is no time to lose or the Christian forces will fail to meet this greatest opportunity to influence the leadership of nations. In the furtherance of such union effort the policy will not be that of transplanting

American or European institutions from the West, but rather that of blending the best thought and experience of the West with that of the indigenous churches in the development of Christian education true to the genius and best life of the peoples to be served.

In what phases of education should the Christian forces of the different nations co-operate ? It would be difficult to mention any in connexion with which it would not be the course of wisdom to co-operate increasingly. Certainly we should do so in planting and developing universities and higher colleges. This is likewise clearly the path to be followed in the realm of medical education. While some may still hesitate with reference to theological education, the more carefully the matter is explored the clearer it becomes that the arguments in favour of united work here far outweigh any apparent disadvantage. With a relatively limited outlay of money and with a small staff, the distinctively denominational aspects of the preparation of Christian ministers can be secured ; but to make adequate provision for the training called for in far the larger part of the curriculum, especially if it be of the highest standard or type, is beyond the reach of the average Christian mission. This has been satisfactorily demonstrated, for example, in Bangalore and Canton. Normal or training schools also may best be managed internationally. The overwhelming opportunity presented for the lower grades of education by the great mass movements is in itself a challenge to international treatment. Joint international action is necessary also in the vital matter of providing proper supervision for educational missionary work. If Christian education is to hold its own and advance, it

must have much more scientific and thorough supervision. Effect should be given to the findings of the Report of the Commission on Village Education in India and the Educational Commissions to China and Africa.

It is fully recognized, let it be reiterated, that to bring about desired international co-operation in educational work will be difficult, calling as it does for much preparatory reconciliation of views as to ideals and methods. In instances where it is impracticable at first to bring about co-operation, at least a close co-ordination should be effected. If Christian leaders were to-day laying out a Christian educational system in any great field (that is, if they had whole cloth from which to cut their garment), to be financed from one treasury, they would not think of dividing the work among literally scores of independent bodies, with inadequate interchange of experience and results and with no centralized direction. Why then should we, as intelligent Christian administrators, facing the greatest educational need which the Christian churches have ever confronted, continue, as is still being done in so many cases, the present ineffective plan—a plan which, if continued, must be doomed to failure ?

### Evangelism

The most vital and most extensive task of Christian missions is that of confronting all men now living with the supreme claims of Jesus Christ. If there is any task in which the Christians of every name—denominational, national, racial—can unite, surely it is in this most life-giving enterprise. No part of missionary co-operation has been more honoured by

God's manifested presence and power. There is and there should be, therefore, no limit placed on the range of co-operation in this field. The leaders of different lands should become increasingly ingenious in discovering ways in which they can most advantageously co-operate in making Christ known. Every considerable city community where there are workers of two or more Christian bodies, whether of the same or of differing nationalities, should have a united evangelistic committee. There should likewise be comprehensive plans of itinerant evangelism to ensure the covering of outlying village communities. Special campaigns on behalf of certain classes, campaigns nation-wide in outreach, should be planned with special care to ensure the most thorough preparation and conservation of results. Individual churches should release for a wider ministry workers of recognized evangelistic gift and successful evangelistic experience. The missions of different nations should unite in bringing out to the mission field outstanding evangelists and apologetic lecturers of the West on invitation of the indigenous churches. The apprehension of the great spiritual realities and the united fellowship in prayer attached to evangelistic service are in themselves most potent factors in promoting effective co-operation, irrespective of national, social or other distinctions.

### Preparation of Missionaries

At convenient centres in at least every large language area there should be union language schools conducted with reference to serving the interests of the missions of all nations at work in these areas. While by far the larger part of the time should be

devoted to language study, the work of the institutions should include the teaching of the history, religions, customs and etiquette of the country, and the development and present-day position of Christian missions. The successful experience of the language schools in centres like Peking and Bangalore should be made more widely available. Hitherto, each group undertaking such co-operative venture has had to buy its own experience without the invaluable knowledge of the lessons learned by others. A comprehensive study should be made of the scope, organization, methods, equipment, staffing and financing of such schools, and also of the relationship they should sustain to the missionary training schools and boards of missionary preparation of western lands. It is becoming more and more apparent that greater demands are to be made on the missionary during the present generation than have been made at any time in the past. Men and women far better furnished will be required to meet the situation. They will do their work in an international age. It is supremely important that they possess an international outlook. They will be able to make a much more valuable and timely contribution if their own lives have been enriched through a training which blends different national streams of experience and different national outlooks on life.

### Relations between Missions and Governments

In the future, possibly more than in the past, establishing and preserving right relations between missions and governments will constitute a field where international co-operation is indispensable

to ensure the best results. It was this recognized need that afforded one of the reasons for bringing the Continuation Committee into being; the meeting of this need has been one of the most distinctive activities of its successor, the International Missionary Council. While negotiations with governments will, as a rule, have to be initiated and conducted by national missionary bodies, it will be most advantageous for the Christian leaders of different nations to see eye to eye in matters of policy.

### Co-operation in Planning

There should be closer co-operation between missionary agencies of different nations and the indigenous churches in planning their work and in determining their policies. This statement refers especially to societies working in the same communities or in adjacent fields. Such a practice would prevent much undesirable overlapping and friction and would ensure a more advantageous distribution of the forces and a more masterly occupation of the field.

### Co-operation in facing Certain Problems of World-Wide Concern

Among the problems demanding the best united thought and action of the Christian forces throughout the world might be mentioned as examples: the promotion of right relations in the most critical zones of race conflict; the determination of a truly just or Christian policy for dealing with immigration problems; ensuring that, as modern industry spreads over Asia and Africa, the evils which have manifested themselves in Europe and America may be averted;

the application of Christian principles to the uplift of village communities of non-Christian lands; the liberation of a vastly greater lay force in all countries —East and West—and relating it more effectively to the world Christian programme; the christianizing of the impact of western civilization on the non-Christian world, as manifested in moving pictures, in commercial exploitation and in unjust treaty arrangements; enlistment of the active and continuous assistance of laymen of large influence, and bringing their united power to bear on the problems involved in achieving closer co-operation and unity among the Christian forces; the working out of and giving full effect to more fruitful and dependable systems of financing the world missionary programme; enlisting the collaboration of the best theological thinkers, writers and speakers in the study and presentation of the Christian message in relation to non-Christian systems of thought; making operative and effective the true conception of the missionary enterprise as one of mutual sharing in which the older churches and the younger churches share with each other their experience of Christ and their conception of His Person, His teachings, His programme.

## IV. FACTORS UNDERLYING SUCCESS IN INTERNATIONAL CO-OPERATIVE UNDERTAKINGS

A study of the ever-expanding volume of experience in international co-operation in different parts of the world reveals certain factors which if supplied and properly maintained ensure the most fruitful and rewarding results. In setting forth these factors we have particularly in mind the various national and international Christian councils which have been established in recent years, although the points emphasized will with necessary adaptation apply equally to other international or inter-racial co-operative enterprises. It will, however, help to sharpen the issues and to make more vivid the meaning if we hold in view any typical national Christian council, such as, for example, the National Christian Council in China, or the annual Foreign Missions Conference of the United States and Canada, together with its *ad interim* body, the Committee of Reference and Counsel.

As a supervising and directing force there must be a responsible committee, officially representative of the various churches, missions, missionary societies or other agencies which create it and which in turn it serves. It derives its powers from them and is directly responsible to them. It should be fully representative of the various nationalities, races and cultures. The following qualifications should be kept in view in the selection of its personnel : they should be men and women with the gift of comprehension ; open-mindedness, generosity of spirit, willingness to welcome truth from all quarters ; power of imagination to understand and respect the points of view

of others; charitable mind to bear sympathetically with the shortcomings of others; ability to co-operate; and faith in the work of the living, creative God. The main functions of the committee are to foster original research, scientific surveys and studies with reference to the large and pressing problems involved in the mission and expansion of Christianity; to correlate through wise advice and various instruments of co-ordination, such as conferences, visitation and correspondence, the activities of the co-operating bodies concerned; and to conduct such pieces of co-operative activity as may be desired by its constituency. The members of such a committee should bring to this work their best continuous thought. The issues with which they will be called upon to deal are of such difficulty and importance that nothing short of their best contribution will avail. As a rule the persons chosen to serve on such committees are already busy and burdened workers; therefore in assuming the new responsibilities involved in the successful direction of co-operative enterprise they will inevitably find it necessary to rearrange their plans in order to meet the added responsibility on the faithful discharge of which so much depends. As a group they should be possessed with a strong and deepening conviction that they, members of different nations, races and communions, are members one of another, that they are in fact essential to one another, and that it is the mind of Christ that they be in such relation to one another that they can act corporately and creatively.

There must be regular meetings of the entire committee. In most countries experience has shown that these should be held at least annually. The best results have been secured where the annual meeting

has continued for a period of at least three or four days. In view of the important objects to be served, a full week would, in circumstances that sometimes present themselves, not be too long a period. It is absolutely necessary that these annual meetings be free from a sense of hurry and high pressure. This is essential if the members are to become intimately acquainted, to have a realizing sense of their unity and to develop real international-mindedness. It takes such unhurried time to create a fellowship, and the group should be satisfied with nothing short of this vital result. It requires the spending of adequate time corporately, moreover, to face and solve the most difficult and vital problems. The executive officers cannot exercise too much care in preparing the agenda and in circulating among the members well in advance the memoranda and other materials essential to preparation for the finest corporate thinking and action.

There should be an *ad interim* group to perform the usual functions of an executive committee. Wherever practicable this should meet at least quarterly throughout the year. As in the case of the larger committee for which it acts, the expenses of members in connexion with committee meetings should be defrayed. Although this point may seem like a detail, careful study of co-operative organizations shows that it is just on this point that we find the reason why some of them have failed to function. It is therefore more than a detail ; it is a matter of basic importance, and if the supporting constituency does not realize sufficiently its significance to provide necessary means, it may well be questioned whether it is worth while to attempt to carry forward the co-operative undertaking.

Enough experience has been accumulated in the last two decades to make it perfectly clear that if any such co-operative organization is to achieve satisfactory results, year in and year out, it must have one or more paid executive officers or secretaries who devote their whole time to the undertaking. Too high a standard of qualifications for such responsible officers cannot be established. They should be men of strong personality, of well-furnished minds, of true international-mindedness, of creative and constructive ability and with that faculty which enables them to call out the contribution of the different members of the organization. Their task is not to relieve others of a sense of responsibility; on the contrary, their most distinctive function should be that of liberating or augmenting the voluntary forces of different nationalities and races.

There must, therefore, be a fixed policy and determined effort on the part of the executive officers to enlist both the distinctive and the common contribution or the co-operation of all elements which make up the complex international group—Orientals and Occidentals, representatives of different nations large and small, members of different communions. A study of religious organizations the world over reveals the dangerous tendency to let responsibility be delegated by general committee or council which has ultimate responsibility, to an executive committee, which in turn passes on responsibility to the executive officers; thus one of the main objectives in co-operative endeavour, namely, that of liberating the all-too-latent powers of a varied and rich constituent membership, is overlooked and unrealized.

One price which has to be paid by every successful

co-operative movement is that of having a well thought out and generally accepted financial policy. Co-operative finance in the international sphere is still in its experimental stage. The principles and methods outlined by the committee of the International Missionary Council at Canterbury, England, in 1922 still point the way to most satisfactory financing of such organizations (see Appendix C). The very difficulties involved in giving effect to such a policy demonstrate its need.

In framing the programme for international co-operation, the committee and executive officers should be sensitively responsive to the expressed needs and desires of all elements of the constituency. The plans and practices of the organization must be such as will command the confidence and support of all. Without this, even the God-inspired vision and best thoughts of the group cannot be realized. Wherever the supporting constituency may not have made known their needs and desires, the officers should take all necessary time and pains for thorough consultation.

In international as in other organizations, the leaders should make a constant study of priorities. The needs and opportunities which present themselves are so great and the appeals for help are so numerous, that it is hopeless to think of overtaking them all. Without a constant study of priorities, that is, the relative importance of different projects, there is danger that the workers will lose their perspective and become the creatures of emergencies and opportunism. After thorough thinking and much prayer they should rather centre attention and effort upon the most fundamental and vital issues of all. In this connexion, all organizations, national or inter-

national, which bear the Christian name need to be reminded again and again that, unless they minister to the deepest needs of the churches, their work must largely fail. To-day, possibly as never before, the need is not so much that of more machinery and better methods, not so much that of larger light and knowledge accumulated through scientific surveys and research—important as all these are—as of richer spiritual experience and actual overflow of spiritual vitality. Wherever else we fail in our efforts to bring about genuine international co-operation, let us not fail here, because here is the hidden and at the same time open secret of all highly multiplying and enduring corporate effort.

Another key to the largest success in international undertakings is the spirit of adventure, of pioneering, of experimentation and of active faith to attack the impossible. In the face of so much prevailing inertia, indifference, lack of vision and lack of sacrificial devotion, it will cost courage and unselfish leadership of the highest order to carry to a successful issue the large co-operative measures which are so unmistakably and urgently demanded. The pigeonholes and archives of many important religious organizations are filled with illuminating and convincing reports and proposals, many of which have been exhaustively discussed and unanimously adopted, but none of which has ever been put into effect or made operative because of failure to supply this vital factor.

Whatever co-operative work is undertaken should be done thoroughly. It ought to be actually first-class. When an organization acquires such a reputation it invariably develops confidence and calls forth increasingly the necessary support in funds and in

the priceless time of important personalities. Its work also becomes truly contagious and self-propagating in other realms.

In this day, when international co-operation has become truly worth while in its organization and expression, an international co-operative organization should keep in touch with similar bodies in other parts of the world. It should do so, in the first place, for the sake of what it will receive in larger light and fresher impulse for dealing with its own problems; and, in the second place, it should preserve such contacts in order that it may communicate to others the lessons of its own experience and the example of its own achievements. Happily the International Missionary Council is in a position to facilitate greatly such helpful inter-action and mutual sharing.

The superhuman factor is incomparably the most important in the development of a truly vital international and inter-racial co-operation among Christians. The more deeply we penetrate into the experience of the different agencies and movements which blend various nationalities and races, the more apparent it becomes that here lies the great differentiating cause in their relative degrees of fruitfulness. In this connexion attention should be called to the employment of retreats as one of the most indispensable and fruitful methods. The practice of the leaders of the National Christian Council of China in this respect, both in connexion with their own committee and staff meetings and in the activities of their executive officers as they have moved among the churches throughout China, may well be studied and emulated. Along with all such vital group action should be fostered the Christ-like attitudes

and habits of solitary communion with God. It is not so much what is done during the days when international committees and international staffs are in session, as what takes place during the days when their members are separated and in isolation. The degree of their personal intimacy with the Fountainhead of spiritual vitality in their secret lives determines unmistakably the character and the volume of the spiritual fruitage and influence exerted by them all together in their corporate activity. Here, once more, we recognize the tremendous significance of our co-operative international or inter-racial group's regarding itself as a spiritual fellowship and developing and maintaining at all costs this aspect of its life and work.

## V. GOVERNING PRINCIPLES IN FRUITFUL INTERNATIONAL CO-OPERATION

In establishing new co-operative undertakings, or in fostering or developing existing co-operative enterprises, the Christian leaders of the various nations and races concerned should seek to apply in all times of questioning, uncertainty and indecision the following principles, which have been wrought out in different parts of the world through years of experience, both favourable and unfavourable:

The most distinctive principle is that everything in the range of the co-operative programme and activities should be considered and dealt with from an international and inter-racial point of view.

The co-operative organization is established on the basis that the only bodies entitled to determine policy and action in a given field are the churches and missions.

The directing committee or council should in its personnel be truly representative of the nationalities and races which are associated in the co-operative undertaking, as well as of the various churches and other agencies served.

There should be a sincere determination to understand and appreciate the different national and racial viewpoints.

The members of each national or racial group should, with open-mindedness and generosity, welcome the maximum contribution of the other national or racial groups.

The powers of the organization are consultative and advisory, not legislative and mandatory. Execu-

tive functions are not undertaken save as directed by constituent bodies.

The co-operative organization does not deal with or make pronouncements on questions of polity or doctrine on which its constituent bodies are not of one opinion.

It exists not as an end in itself, but to render the maximum of service to the bodies or agencies which it represents.

It devotes itself to tasks which can best, if not only, be done internationally. It avoids duplicating, or competing with, the agencies which created it and which it seeks to serve. The genius of international co-operation lies in the fact that it is based on the hearty and continuous assent of those who co-operate.

In determining what activities should have right of way in its programme, it makes a constant study of priorities with reference to concentrating on the tasks which at the time are of most central or fundamental importance. It undertakes no more than it can accomplish thoroughly.

## VI. THE FUTURE OF THE INTERNATIONAL MISSIONARY COUNCIL

According to previous announcement the Jerusalem Meeting gave careful consideration to the future of international co-operation, especially as furthered by the various national missionary organizations or Christian councils, and by the International Missionary Council itself. A special committee made a study of the working of national Christian councils in the light of experience since Edinburgh. Its report as adopted at Jerusalem is given in this volume (see pp. 73–81). The question of the future organization and plans of the International Missionary Council was placed in the hands of the Committee of the Council, which Committee was enlarged so as to be more fully representative of all parts of the world and of the different national bodies. The enlarged Committee devoted several sessions at Jerusalem to this and related matters. The results of its deliberations, as well as of extensive enquiries and consultations conducted before Jerusalem, are largely embodied in the revised constitution (see pp. 82–90) of the International Missionary Council which, after approval by the Jerusalem Meeting, has been submitted to the constituent national organizations for ratification.

The Jerusalem Meeting faced the fundamental difficulty that an international body can be fully or directly representative of its whole constituency only at a great cost in time and money in the holding of meetings. If such truly representative meetings cannot be held, the organization cannot reflect adequately its international mind and make its full

international impact. If, in order to reduce the cost, the directive body of the organization is kept too small, it ceases to be sufficiently representative.

It is a mistake to suppose that by a moderate increase in the membership of a small directive body it is made adequately representative. A small body is able to deal with the working of the machinery, the appointment and direction of officers, and, within certain limits, the giving effect to mandates given to it by some more fully representative body. The moment, however, it is called upon to initiate policies or to deal with large questions of missionary statesmanship, it is unrepresentative, unless at any rate each country is represented, and unless there is direct representation of the larger bodies, at least, of certain countries having many different church and mission agencies. It follows from this principle that the only body that can, in the sense indicated, be regarded as sufficiently representative is one at least as large as the Meeting at Jerusalem. When a small body—for example, the Committee of the Council which prior to Jerusalem had fewer than twenty members—attempts to deal with any of these larger questions, many, possibly a majority, of those whose point of view and contribution are essential, are absent. It is equally true as regards such a small body when specific questions like education, or Christian literature, or race, are under consideration, that those who are specialists in such subjects are wanted.

It follows that any body really competent to discuss the larger issues and a wide range of questions must necessarily be large and consequently, coming from all parts of a field as vast as the world, can meet only at fairly infrequent intervals.

Moreover, experience shows that even though provision be made for general meetings as large as the Jerusalem Meeting of the Council, they will from time to time need to be supplemented by *ad hoc* international conferences concerned primarily with a single subject : for example, the recent conference on Africa at Le Zoute, and the two conferences on work for Jews at Budapest and Warsaw, attended by those specially qualified to deal with the subjects concerned.

It is clear that if international co-operation is to be maintained as a reality, and to be of the maximum helpfulness, there must from time to time be held a truly representative international gathering. Without such opportunities as that which Jerusalem has so remarkably afforded of meeting face to face there cannot be the mutual interpenetration of ideas and the intimate fellowship which are absolutely vital to effective international co-operation. It might be possible so to determine the personnel and so to arrange the business and procedure at such meetings as to secure in addition some of the objects which might otherwise demand *ad hoc* conferences. On account of cost, it was the opinion generally expressed at Jerusalem that large gatherings of this kind can hardly be held more frequently than at intervals of five years, the frequency of occurrence depending on the extent to which the issues demanding co-operative attention are of international concern.

According to the constitution recommended by the Jerusalem Meeting for adoption, the International Missionary Council is in reality a federation of the various national missionary organizations and Christian councils. The constitution gives the actu l

list of such bodies as at the time of the Jerusalem Meeting, and makes provision for adding similar bodies when organized. It is interesting to observe that the number of national bodies of so-called sending countries embraced in the International Missionary Council is approximately the same as the number of national bodies of so-called receiving countries ; that is, the number of bodies in the lands of Europe, North America and Australasia which send missionaries is approximately the same as the number in lands of Asia, Africa and Latin America to which missionaries are sent. In fact some regard the most distinctive contribution of Jerusalem to have been the bringing together on a parity or equal status those two important groups. The call for a meeting of the whole Council shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. The constitution leaves with the Committee of the Council the determination of the size of each particular meeting of the Council. This was doubtless a better arrangement than to have attempted to fix the number in the constitution itself.

The discussions at Jerusalem made it clear that an effective *ad interim* body is desirable and necessary to perform certain general supervisory functions in relation to its officers and to the work of giving effect to the findings of Jerusalem, and also to deal with important matters of real international significance and concern which may arise in the long intervals between Council meetings. This body, as heretofore, is to be known as the Committee of the Council. The fact that the great enlargement of the Council to embrace the national bodies of fields to

which missionaries are sent as well as those of fields from which missionaries are sent, together with the fact that certain countries on the continent of Europe had strongly pressed the desirability of having each constituent national body represented on the Committee of the Council, led to the inclusion in the revised constitution of a provision by which this *ad interim* Committee will be enlarged from about twenty to approximately fifty. While the constitution does not designate the frequency of meetings of this Committee, it seems to be generally recognized that the interval should not be in excess of two years. As a matter of fact, the next meeting has been called to meet in the United States in July 1929.

It is necessary for international co-operation that the national organizations should be kept in touch with one another. The relatively frequent meetings of the Committee of the Council will facilitate this desired end. The circulation of reports, bulletins and minutes will also be helpful. Doubtless the most effective means of keeping these bodies in living touch, in the light of actual experience, is through visits by the secretaries and other officers of the Council. The amount and thoroughness of visitation which is possible, and consequently the degree of interchange of ideas, will depend largely on the size of the secretariat. Experience has shown that, in regard to the kind of larger questions which are the primary concern of international missionary co-operation, what is required is not any mechanical transmission of the conclusions and minutes of one organization to another, but the gradual formulation of a common policy which commands general support because it has absorbed into itself through various contacts the vital contributions and points of view

of the different national and racial elements. In other words the secretary, or other officer, or other special visitor who is charged with the task of trying to bring about the growth of a common mind in regard to important subjects, must allow his own mind to become immersed in the problems and points of view of different countries. This process demands so much time that any individual officer can accomplish only a small part of it. If effect is to be given, therefore, to the many mandates of the Jerusalem Meeting, not to mention the giving of an adequate response to the appeals from various national councils for help from the international organization, the Council must inevitably enlarge its staff. In doing so, it should, other things being equal, bring in workers of different national and racial cultures. Moreover, it should call into its service for specific undertakings more of the leading minds among experts on different subjects related to its programme. The benefit of this practice was clearly seen at Jerusalem in connexion with the invaluable contributions made by different authorities.

If the secretarial service of the Council is to be augmented, more generous financial provision must be made for the enlarged programme. It is believed that discerning individuals of consecrated means, as well as wise administrators of the boards, will recognize the wisdom of providing the necessary resources to make possible the realizing of the larger visions and plans. Even granted such enlarged support, however, the need and demand for a great expansion of international co-operation are of such volume and urgency as to make it impossible for the necessarily small force of officers of the Council themselves to meet the situation. It is evident that they must not

confine themselves exclusively to conducting individual projects or pieces of work, valuable as these are, but concern themselves more and more with enlisting, guiding and co-ordinating or correlating the thinking and action of highly qualified workers of different countries. Without doubt the Committee of the Council and its officers should seek to facilitate a larger use in visitation or deputation work of recognized leaders and authorities in the different countries. In particular, a much more intensive and carefully planned interchange or sharing of experiences and insights should be furthered between East and West, or between leaders of the older and the younger churches.

The Jerusalem Meeting and its highly significant messages and mandates have afforded, and still afford, a unique, and, once lost, an irrevocable opportunity to concentrate thought, prayer and effort on ensuring international co-operation of such scope, quality and fruitfulness as will transcend anything hitherto experienced. The reorganized International Council affords the channel through which the vitalizing influences set in motion by the Spirit of God during the recent creative days on the Mount of Olives may continue to flow between the nations. The very genius of the Meeting was that of ushering in more fully the day in which the world Christian mission may, through genuine international co-operation, increasingly become one of truly mutual sharing between the older and the younger churches. Profiting by the inspiring and solemn experiences which have occupied the years since Edinburgh, and under the spell and weight of the visions and mandates of these recent days, its members are summoned to set their faces to larger and more daring adventures in

the years to come. Blending the leadership of the Christian forces of all lands and races, and having at its disposal organizations, facilities and resources which make possible the realization of its visions and plans, is there any limit to what should be expected and achieved from such a fellowship ?

# APPENDICES

# APPENDIX A

## RESOLUTIONS OF THE WORLD MISSIONARY CONFERENCE AT EDINBURGH CREATING THE CONTINUATION COMMITTEE [1]

'I. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are interdenominational and do not involve the idea of organic and ecclesiastical union, the following duties :

'(1) To maintain in prominence the idea of the world missionary conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

'(2) To finish any further investigations, or any formulation of the results of investigations which may remain after the World Missionary Conference is over, and may be referred to it.

'(3) To consider when a further world missionary conference is desirable, and to make the initial preparations.

'(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, e.g. by literature or by a system of correspondence and mutual report, or the like.

'(5) To place its services at the disposal of the home boards in any steps which they may be led to take (in accordance with the recommendation of more than one commission) towards closer mutual counsel and practical co-operation.

'(6) To confer with the societies and boards as to the best method of working towards the formation of such a permanent international missionary committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

'(7) And to take such steps as may seem desirable to carry out, by the formation of special committees or otherwise, any practical suggestions made in the reports of the Commissions.

'II. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII :

'" If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary

[1] Adopted at the World Missionary Conference, Edinburgh, June 21, 1910.

Conference should be authorized to transfer to it, wholly or in part, the task which it has itself received from the Conference; but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it."

'III. That the Continuation Committee shall consist of thirty-five members of the World Missionary Conference, distributed as follows: ten from North America; ten from the Continent of Europe; ten from the United Kingdom; and one each from Australasia, China, Japan, India and Africa respectively.

'IV. That the Business Committee of this Conference be instructed to nominate the members of this Continuation Committee.'

# APPENDIX B

## RESOLUTION OF THE INTERNATIONAL MISSIONARY COUNCIL AT OXFORD ON MISSIONARY CO-OPERATION IN VIEW OF DOCTRINAL DIFFERENCES [1]

'The International Missionary Council has given attention to the anxiety which is felt in many quarters about the possibility of missionary co-operation in face of doctrinal differences and thinks it opportune to review the co-operation which has actually been undertaken under its auspices or those of the national and other councils which it correlates and other similar co-operative action, and to set out afresh the principles which have emerged from these experiences.

'The International Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the churches and missionary boards to which they belong. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

'But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centres in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St Peter, 'Thou art the Christ, the Son of the Living God,' and of St Thomas, 'My Lord and my God.' The secret of our co-operation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable co-operation in counsel. When we have gathered together, we have experienced a growing unity among ourselves, in which we recognize the influence of the Holy Spirit. At these meetings we have come to a common mind on many matters and been able to frame recommendations and statements. These have never had the character of command or direction, and it has always rested with the churches or missions

[1] Adopted at Oxford, England, July 9–16, 1923.

to give them, if they would, authority by adopting them or carrying them into action.

'Co-operation in work is more likely to be embarrassed by doctrinal differences than co-operation in counsel. Yet there is a wide range of matters such as negotiations with governments, the securing of religious liberty, the combating of the evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational method, etc., which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable co-operation is possible between many churches and missions. Such are the translation of the Holy Scriptures, the production and dissemination of Christian literature, the conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of co-operation in work which this Council or, as we believe, any council connected with it encourages or guides is confined to those churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of this movement to press for such co-operation in work as would be felt to compromise doctrinal principles or to strain consciences.'

# APPENDIX C

## RECOMMENDATIONS OF THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL AT CANTERBURY ON FINANCING NATIONAL CHRISTIAN COUNCILS [1]

'1. *Sources of Financial Support.* It is suggested that the necessary financial support must come from one or more of the following sources :

'(*a*) The churches in the country in which the Council is organized should contribute a fair proportion of these finances.

'(*b*) The foreign missions in each of these fields or their home boards should also provide their proportion of these finances.

'(*c*) The Committee considered the suggestion that a third source of income might be recognized in the contributions of individuals and special groups either in the countries themselves in which these Christian councils are organized, or in Western countries. While the Committee recognizes that emergencies may arise which may make it necessary to secure such individual gifts, it deprecates any dependence upon such income, as tending to lessen the responsibilities of the churches and missions for making necessary provision for the support of these Councils. If and when such appeals to individuals in the judgment of the national missionary organizations are necessary, all due care must be taken that the officers of the missionary societies, to which such individuals are naturally related, should be consulted and should approve of the making of these appeals to the individuals in their constituency.

'2. *Procedure.* It is suggested that the Councils present their budgets (*a*) to the church bodies in their own field, giving earnest consideration to the discovery of the most effective methods of appealing to them ; and (*b*) to the missions in each field, in order that they may recommend to their respective boards the making of necessary grants.

'It is hoped that in forwarding such budgets the Councils may at the same time be able to give some indication of what the proportionate contribution of each mission might well be. It may be necessary in some cases at least that these contributions from the missions should be taken from the grants which they now receive from their home societies, and this will be a reason for urging upon the national councils the utmost economy in framing their budgets.

'At the same time the budgets, together with information showing what the Councils are submitting to the churches and missions in the field, should be sent to the national missionary organizations

[1] Adopted at Canterbury, England, July 27–30, 1922.

in Western countries, both for their information and in order that they may take such action as they may deem desirable.

'In case of those missions or boards who may have allocated workers without charge to the service of a national council, due regard should be had to the relief thus afforded to the budget.

'The payment by the boards and missions of such contributions as they grant may be arranged either as a payment from the boards direct to the national councils in the field, or transmitted through the usual channel of the mission treasurer. Whatever method is adopted, it will be important to make clear that these contributions be charged to the account of expenditures on the field and not included in the expenses of home administration.

'3. *Field Budgets.* With reference to the preparation of the budget by each national Christian council, the following principles should be observed :

'(*a*) The budget should be prepared not less than three years in advance, in order to afford the time necessary to secure action by the missions and boards on the field and in the sending countries. The adoption of this method will also tend to secure the assurance well in advance of the continued support of the work of the Councils.

'(*b*) It is desirable that the Councils aim to include in one budget all the expenditures for the activities of national missionary organizations in their respective fields, so that there may be only one appeal each year from each field to the churches and missionary agencies. In preparing the budget it will be important to distinguish between (i) the expenses of the administration of the Councils and such national interdenominational organizations as are affiliated to it, e.g. the national educational, medical, or other associations, to which all the co-operating churches and missions may be expected to contribute ; and (ii) other forms of co-operative work which may be undertaken by the Councils on behalf of a number of missions and churches, to which only those churches and missions that participate in these lines of work will contribute.

'(*c*) It is understood that the councils will not incur debts which may become an obligation upon the Christian churches in their fields or upon other co-operating bodies, and that they will not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the funds for such increase in expenditures may have been assured.'

# PART TWO

# STATEMENTS

## ADOPTED BY THE INTERNATIONAL MISSIONARY COUNCIL MEETING AT JERUSALEM, 1928

*The statement in section I was prepared by a committee appointed by the section of the Council which considered the subject of co-operation through National Christian Councils. After consideration and amendment by the Council as a whole it was accepted by formal vote as their official statement.*

*The Revised Constitution of the International Missionary Council, which is printed in section II, was drafted by the Committee of the Council, and reported by it to the whole Council. After careful consideration by the Council in plenary session, it was approved for submission to the constituent national missionary organizations and for their ratification.*

# STATEMENTS BY THE COUNCIL

## I

## CO-OPERATION THROUGH NATIONAL CHRISTIAN COUNCILS

### The Functions and Scope of Co-operation

THE International Missionary Council having surveyed the field of co-operation as it affects the working of national Christian councils in the light of eighteen years' experience since the World Missionary Conference in Edinburgh in 1910, reaffirms its conviction that these organizations offer to the Christian forces both in the East and the West a unique opportunity for concerted and united action, which, when rightly understood, creates a new Christian unity, a corporate life and a solidarity of aim and purpose among all who are working for the extension of the Kingdom of God.

When the Conference met in Edinburgh in 1910 only two national Christian councils were in being. To-day at least twenty-six such bodies are represented in this Council meeting. The growth of this movement has not been due to any centralized organization working to create such councils, but rather to the felt needs and demands of an ever-expanding work. In the first instance national Christian councils were almost entirely confined to the sending countries and were missionary boards

and societies working in co-operation. Whether we examine this movement from the point of view of the home base, or of missions in the field, or of the indigenous churches, we see a widespread desire for a closer unity and a deeper fellowship.

The result is that to-day there are Christian councils of varying types. Some, such as the Foreign Missions Conference of North America, the Conference of British Missionary Societies, and the Evangelischer Missionsbund of Germany, are still exclusively composed of missionary societies' representatives. Others are of an international character and combine within their organization the members of mission boards from different countries of the West and the nationals of the country in which the national Christian council is working. Others again have gone beyond this conception of inter-mission co-operation and have found their basis of unity in the growing indigenous churches themselves. Whatever the particular type of organization, we note an underlying principle governing all these bodies, namely, the deeply rooted desire to find in co-operation that unity of the Spirit, stressed in apostolic days, and lost through our unhappy divisions.

The spiritual implications of the Gospel demand unity among those who are seeking to spread the Good News, and we note with thankfulness to God the Divine guidance given in the past eighteen years to Christians of many races and denominations in their search for an immediate, if perhaps onl temporary, way out of the difficulties of disunion and separation. We note too the fact that the measure of unity attained among different churches and missions has not meant any colourless and nebulous position, in which differences and convictions have

been hidden away, but rather the contribution of each section of the Church to the good of the whole. The basis of co-operation has been a frank recognition of differences by an honest search for unity in and through the Holy Spirit which transcends the divisive elements in present-day Christianity. Christian co-operation has therefore found its basis in the life and teaching of Jesus Christ. Its inspiration has been no cut-and-dry organization, but the spirit of Jesus, and unity has been attained through united service in a common task for the evangelization of the world.

We note that misunderstanding has at times arisen through the fear that national Christian councils were a plan for church federation. The constitutions of the councils presented to this meeting of the International Missionary Council show that these bodies do not seek to make federation their objective, but rather to recognize the different church organizations, and by drawing together widely separated groups of Christians to unite them in that spiritual fellowship which must be a necessary condition for any organic union that the future may hold for the churches.

It is our opinion that co-operation is not merely advisable or good, but that it is a vital necessity to-day. The world is now organized internationally. Races and nations are interdependent, and the outward unification of the world makes supremely important the spiritual unity of the Church. Christianity has thus been brought into an international environment, and through it the Christian forces are beginning to discover the true international character of the Christian Mission. The world situation is making increasing demands upon the

Church, and there is an insistent call for better thought out and better directed policies among Christian missions. The national Christian councils are not only a notable response to this demand, but in many cases the only means of attaining it.

Many types of co-operation have already been tested through the national Christian councils. The experience already gained shows that through this co-operative agency work is better done than formerly when each church or mission acted alone. Money is saved by joint effort, and tasks that were beyond the capacities of any one body are now efficiently undertaken by the united forces of the Church. The fact that Christians situated in a non-Christian land can now speak with one voice on great moral and social questions should, we think, be sufficient to commend this work to the whole Christian Church. Surveys of mission areas have been made, the forces at work appraised and attention called to the unoccupied fields. Overlapping has been avoided, and out of this fellowship there has come a new efficiency in work in many areas.

The production and circulation of Christian literature is an outstanding example of the value of co-operation. A common policy for literature has given a greater variety and a higher standard in the books produced. Reference should also be made to co-operation in education. Schools and colleges that were inadequately staffed or financed have been, by co-operation, lifted up to a new level of efficiency. The preparation and training of missionaries, once so neglected, has entered upon a new day through the language schools and kindred institutions carried on co-operatively. In this connexion we would cite the School of Oriental Studies in Cairo.

National Christian councils have been foremost in planning retreats and conferences, in organizing united evangelistic campaigns and in deepening spiritual fellowship among Christians of different races and sects. The headquarters of national Christian councils, such as those in India, China and Brazil, have provided for all missionaries central bureaux of information. They have proved themselves to be a base for progressive research and a clearing-house for new ideas. These councils glory in the fact that through them the Church has often been able to express a common Christian witness to a non-Christian people. Perhaps the most outstanding contribution of co-operation to the progress of the Gospel has been the help thus given to the indigenous churches. The place of the missionary within the indigenous church is better understood since missionaries and nationals have joined together upon a basis of equality for their common task.

### Principles and Recommendations

Having surveyed the scope and value of co-operation upon national lines, we wish to place on record some of the governing principles that have made for successful co-operation.

1. The organization of a national Christian council should not be regarded as the setting up of another mission with independent authority apart from those co-operating. The best national Christian councils have emphasized the fact that the powers they possess are only such powers as the co-operating bodies confer upon them, and that apart from the units which compose them, the national Christian councils have no existence.

2. National Christian councils should act on behalf of the co-operating bodies in all matters of common interest when they are satisfied that the action taken will be in accordance with the wishes of these bodies. A national Christian council, however, should be free to respond to any request for service on the part of any considerable portion of its constituency. But it should be made clear that the rendering of any special service at the request of a section of the national Christian council would not necessarily imply, on the part of the national Christian council, the unanimous endorsement of the services rendered.

3. In forming a national Christian council, care should be taken to make it as representative as possible and to preserve permanently its representative character. New members, as far as possible, should be added upon the principle of election. The council should provide where advisable for the co-option of a limited number of additional members. In order to secure the necessary leadership and continuity of policy the Council recommends that in all large areas there should be a full-time secretary, giving himself to the work of the council.

4. The national Christian council should be fully national in the sense of serving the nation, employing the methods and preserving the spirit of the indigenous Christian body, and calling forth indigenous Christian leadership. The missionaries and the indigenous church leaders, however, should endeavour to maintain the international and inter-denominational character of the membership of each national Christian council so as to embrace, in every co-operative effort, the richness of the contribution coming from the several nations and communions.

5. All duplication of effort should be avoided. There is a real danger in over-organization and in a multiplication of committees. The machinery of a national Christian council should be reduced to a minimum. Where opportunity offers, the national Christian council may well take the initiative in starting an enterprise, and when it has become established either transfer it to another organization or give it full autonomy.

6. National Christian councils will be judged, not so much by the efficiency of the machine, as by the spiritual fellowship they create. They can be regarded as worth the time and expense they cost to busy workers only where they generate life and lead to a deepening of spiritual experience shared by all co-operating

7. An essential to success is adequate financial support, if the great principles involved in co-operation are to be made effective in the life of the nations. The churches and boards should place the demands of this work, both in men and money, in the very forefront of their programmes. Co-operation is worth doing, as experience shows; and it is worth doing supremely well.

8. National Christian councils should, at an early date, seek direct affiliation with the International Missionary Council. The advantages of this have been abundantly proved by the experience of the national Christian councils that are now in affiliation. We would further instruct the officials of the International Missionary Council to get in touch with these unaffiliated bodies with a view to their affiliation.

9. The attention of the national Christian councils is called to the advantage of each council establishing

contacts with councils in other areas in order to facilitate the free exchange of experience and thought.

10. In view of the widespread ignorance about co-operation and the principles upon which it is based, we recommend that the proved value of national Christian councils should be brought to the notice of church authorities and leaders in order to enlist their whole-hearted support and sympathy.

## Conclusion

The supreme hope of effective co-operation lies in Christ, who is the source of all creative and enduring work. The resources of God are at our disposal, and the limitless power of God can be made available for the great unfinished task, but there is nothing in the New Testament to show that these resources are ever cheaply available. There is a price to be paid and we are convinced that part of this price is the uniting of the divided forces of our faith, the creating of a fellowship in which prayer is a reality and the realization of that unity which always follows every new manifestation of the Spirit's life and power in the Church. St Paul faced in the young churches a situation which had many elements common to our problem to-day. The lack of concerted effort, the want of love and spiritual solidarity were marks of the Corinthian Church. The solution was and is the same. The divided brethren were summoned to love one another, and to serve one another. 'No man liveth unto himself' is a truth that applies with equal force to a mission field as to an individual. We are called to-day to a new discovery of spiritual unity, faith and power that we may prove our message to be adequate to a world need. It is our

conviction that this is impossible apart from that co-operation which is demanded by the Living Christ who indwells His Church. Only as we come back to the place called Calvary can we see the hindrances of our divisions and the failures of our Christian expression throughout the world. Only in penitence for the past and in a new sense of our oneness in Christ can we go forward in the task of the days to come.

## II

# THE FUTURE ORGANIZATION OF THE INTERNATIONAL MISSIONARY COUNCIL

THE International Missionary Council, in presenting a revised constitution, desires to reiterate, with the added knowledge brought by the years, the case for an international missionary organization by suggesting the following reasons for its continuance and larger development:

1. The missionary enterprise is in all lands actually and manifestly international.

2. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which pervades all departments of human progress.

3. There are many world situations involving missions with which it is impossible to deal except internationally.

4. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.

5. The essential spiritual unity already existing among Christians demands manifestation in international missionary co-operation.

## Revised Constitution of the International Missionary Council

(For submission to the constituent national organizations)

### I. *Preamble*

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding and desire to co-operate.

### II. *Membership and Meetings*

The Council is composed of the following national missionary organizations[1] and Christian councils :

United Missionary Council of Australia.
Société Belge de Missions Protestantes au Congo.
National Christian Council of China.
Conseil Protestant du Congo.
Dansk Missionsraad.
Deutscher Evangelischer Missionsbund.
Société des Missions Evangéliques de Paris.
Conference of Missionary Societies in Great Britain and Ireland.

[1] The term ' missionary ' is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the older or by the younger churches.

National Christian Council of India, Burma and Ceylon.
National Christian Council of Japan.
Korean National Christian Council.
Committee on Co-operation in Latin America.
Commissie van Advies (The Netherlands).
Netherlands India.
National Missionary Council of New Zealand.
Norsk Missionsraad.
Foreign Missions Conference of North America (United States and Canada).
Evangelical Union of the Philippine Islands.
Missionary Societies of South Africa.
Suomen Lähetysneuvosto.
Svenska Missionsradet.
Association of Missionary Societies in Switzerland.
Council for Western Asia and Northern Africa.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds, namely: (*a*) general Council meetings, and (*b*) special meetings for the consideration of particular subjects. The call for these general or special meetings shall

be issued by the Committee of the Council. In the case of general council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the programme of the proposed meeting may be invited to attend that meeting of the Council.

### III. *Functions*

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of

Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.

2. To help to co-ordinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.

3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.

5. To be responsible for the publication of the *International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

6. To call a world missionary conference if and when this should be deemed desirable.

## IV. *The Committee of the Council*

The Committee of the Council shall have the power to act for the Council in the intervals between its general council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows :

| | |
|---|---|
| United Missionary Council of Australia | 1 |
| Société Belge de Missions Protestantes au Congo | 1 |
| National Christian Council of China | 2 |
| Conseil Protestant du Congo | 1 |
| Deutscher Evangelischer Missionsbund | 1 |
| Société des Missions Evangéliques de Paris | 1 |
| Conference of Missionary Societies in Great Britain and Ireland | 5 |
| National Christian Council of India, Burma and Ceylon | 2 |
| National Christian Council of Japan | 2 |
| Korean National Christian Council | 1 |
| Committee on Co-operation in Latin America | 3 |
| Commissie van Advies (The Netherlands) | 1 |
| Netherlands India | 1 |
| National Missionary Council of New Zealand | 1 |
| Foreign Missions Conference of North America (United States and Canada) | 7 |
| Missionary Conference of Northern Europe (Denmark, Finland, Norway and Sweden) | 2 |
| Evangelical Union of the Philippine Islands | 1 |
| Missionary Societies of South Africa | 1 |
| Association of Missionary Societies in Switzerland | 1 |
| Council for Western Asia and Northern Africa | 2 |
| | 57 |

For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated

by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex officio*, of the Committee, and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

### V. *Officers*

The officers of the Council shall be a Chairman, three Vice-Chairmen, of whom one shall be a woman,

Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties and their remuneration shall be determined by the Committee. They shall be members, *ex officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

## VI. *Expenses*

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

## VII. *Procedure*

It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group though they may be called together by the

officers of the International Missionary Council for purposes of consultation if this should seem necessary.

### VIII. *Amendments*

This constitution may be amended at any future meeting of the Committee of the Council if subject to the approval of the constituent organizations.

# DIRECTORY

# DIRECTORY OF INTERNATIONAL AND NATIONAL MISSIONARY COUNCILS AND CONFERENCES

INTERNATIONAL MISSIONARY COUNCIL—

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419 Fourth Avenue, New York City, U.S.A.

*Chairman :*

Dr John R. Mott, 347 Madison Avenue, New York City.

*Vice-Chairmen :*

Rev. C. Y. Cheng, D.D., 23 Yuen Ming Yuen Road, Shanghai.
The Lord Bishop of Salisbury, The Palace, Salisbury.

*Treasurer :*

Mr James M. Speers, New York City.

*Secretaries :*

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SOCIÉTÉ BELGE DE MISSIONS PROTESTANTES AU CONGO—

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*Secretaries :*

Mr L. D. Cio, 23 Yuen Ming Yuen Road, Shanghai.
Rev. K. T. Chung, " " "
Rev. Djang Fang, " " "
Dr Henry T. Hodgkin, " " "
Miss T. C. Kuan, " " "
Rev. E. C. Lobenstine, " " "

CONSEIL PROTESTANT DU CONGO—

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DANSK MISSIONSRAAD—

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SUOMEN LAHETYSNEUVOSTO—

*Secretary :*

Miss Aina G. Johansson, Kapteeninkatu 26 C, Helsinki, Finland.

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M. le pasteur Elie Allégret, 102 Boulevard Arago, Paris, France.
M. le pasteur Daniel Couve, " " " "

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CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND—

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NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON—

*Secretaries :*

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NATIONAL CHRISTIAN COUNCIL OF JAPAN—

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Rev. William Axling, " " " "

NATIONAL CHRISTIAN COUNCIL OF KOREA—

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COMMITTEE ON CO-OPERATION IN LATIN AMERICA—
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COMMISSIE VAN ADVIES—
*Secretary :*
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MISSIONS CONSULATE (ZENDINGSCONSULAAT)—
*Missions Consul :*
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NATIONAL MISSIONARY COUNCIL OF NEW ZEALAND—
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NORSK MISSIONSRAAD—
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EVANGELICAL UNION OF THE PHILIPPINE ISLANDS—
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GENERAL MISSIONARY COUNCIL OF SOUTH AFRICA—
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SVENSKA MISSIONSRÅDET—
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*Secretary :*
M. le pasteur Abel de Meuron, 2 Chemin des Cèdres, Lausanne, Switzerland.

COUNCIL FOR WESTERN ASIA AND NORTHERN AFRICA—
*Secretary :*
Dr Robert P. Wilder, D. Partoghian Building, Rue de Télégraphe, Cairo, Egypt.

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*Note.*—Addresses of other conferences not at present members of the International Missionary Council are given from time to time in 'Quarterly Notes' issued with the *International Review of Missions.*

# APPENDIX

## SOME CONSTITUTIONS OF NATIONAL MISSIONARY ORGANIZATIONS AND CHRISTIAN COUNCILS

*The list of constitutions here given is not a complete list of the constitutions of all the national and international bodies related to the International Missionary Council. It is limited to several of those which are typical and which will be most suggestive to workers in fields contemplating the establishment of similar agencies.*

# APPENDIX

## SOME CONSTITUTIONS OF NATIONAL MISSIONARY ORGANIZATIONS AND CHRISTIAN COUNCILS

### CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

ARTICLE I. NAME.—The name of the conference of the foreign missions boards in the United States and Canada shall be 'The Foreign Missions Conference of North America.'

ARTICLE II. FUNCTIONS.—The functions of the Foreign Missions Conference of North America are to provide for an annual conference of the foreign mission boards and societies of North America; to provide, through its committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its committees certain specific work of interest to boards and societies participating in the Conference. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

ARTICLE III. AUTHORITY.—Sec. 1. The Conference and its committees represent the participating boards and societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure and the reasonableness of its conclusions and recommendations.

Sec. 2. The Conference being a purely voluntary association of boards and societies, neither it nor any of its committees has authority to commit the participating boards and societies to any position, policy or course of action, except as any of the participating boards and societies may, under the provisions of the Article on Voting, request or authorize the Conference or its committees to act.

ARTICLE IV. MEETINGS.—Sec. 1. A meeting shall be held annually in January at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

Sec. 2. The meetings of the Conference are not held for the purpose of exploiting or endorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference committee.

ARTICLE V. MEMBERSHIP.—Sec. 1. Foreign missionary boards and societies, having separate church constituencies in the United

States and Canada, whose annual incomes are less than $20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or societies having incomes between $20,000 and $100,000 shall be entitled to be represented by three delegates, including executive officers. Boards or societies having incomes over $100,000 shall be entitled to one additional delegate for each additional $100,000 or fraction thereof. Boards and societies having incomes over $800,000 shall be entitled to one additional delegate for each additional $200,000 or fraction thereof.

Sec. 2. Boards or societies conducting both home and foreign missions shall base their representation on their income or *pro rata* expenditure for foreign missions.

Sec. 3. For purposes of representation in the Conference, the income of a woman's board or society of foreign missions, whether auxiliary or independent of the general board of the Church to which it belongs, may be included as part of the income of such general board, and the general board shall, if practicable, arrange with the woman's board for its proportionate representation in the Conference.

Sec. 4. The Conference after investigation by the Committee of Reference and Counsel and favourable recommendation to the constituent boards at least three months before any annual meeting may by two-thirds vote admit to membership in Conference any foreign mission board, society or agency whose objective and principles as expressed in its constitution are in harmony with the ideals and purposes of the Foreign Missions Conference. An organization thus admitted to membership in the Conference shall be entitled to be represented in the Conference on the basis provided for in Section 1 of this article.

Sec. 5. The basis of representation of the following societies, because of their close relations to foreign missionary work as interdenominational co-operating agencies which send out missionaries, in consultation with the church boards and societies, to serve the common interest, shall be the same as that of the societies having separate church constituencies :

(*a*) The American Bible Society.

(*b*) The International Committee of Young Men's Christian Associations.

(*c*) The Foreign Department of the National Board of the Young Women's Christian Association of the United States.

(*d*) The Foreign Department of the National Council of the Young Women's Christian Association of Canada.

Sec. 6. The following societies, because of their close relation to foreign missionary work as interdenominational co-operating agencies which serve the common interest at the home base, in consultation with the church boards and societies, shall be entitled to one delegate each :

(*a*) The Missionary Education Movement.

(*b*) The Student Volunteer Movement.

(*c*) The Laymen's Missionary Movement.

(*d*) The American Tract Society.

(*e*) The World's Sunday School Association.

Sec. 7. Boards of management organized in North America in charge of Christian institutions of higher learning in the mission

field, whose interests are not otherwise represented, may be admitted to membership in the Conference by a two-thirds vote, provided that notification be given by the Committee of Reference and Counsel to the constituent boards at least three months before any annual meeting. Such boards of management shall be entitled to one delegate each.

Sec. 8. Distinguished guests, foreign missionaries, members of foreign mission boards and societies who are not delegates and officers and members of the executive committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privilege of participation in the discussions, but without power to vote.

Sec. 9. The secretary of the Conference shall furnish suitable credential blanks to the constituent boards and societies at least sixty days in advance of the meeting of the Conference.

Article VI. Voting.—Sec. 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

Sec. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required.

Sec. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective boards and societies.

Sec. 4. If any board or society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating boards and societies to a given position, policy or course of action, this measure shall first be submitted to the boards and societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the boards involved would be entitled in the Conference, the Conference or any of its committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the boards and societies that have approved the measure proposed.

Article VII. Officers.—Sec. 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen and a Secretary and Treasurer. The office of Secretary and Treasurer may be vested in one person.

Sec. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

Sec. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

Sec. 4. The Secretary shall keep all records and be a member *ex officio* of all committees.

Article VIII. Committees.—Sec. 1. The Conference shall appoint the following standing committees and their membership shall be as stated :

(*a*) The Committee of Reference and Counsel, thirty-six members.

(*b*) The Committee on Nominations, nine members.

Sec. 2. Standing committees other than the Committee on

Nominations shall be so appointed that the terms of office of one-third of the members of each committee shall expire each year. No member of the Conference shall be eligible for continuous service upon any one of the standing committees for more than two full terms, except by the unanimous recommendation of the Nominating Committee, unanimously indorsed by the Conference. All standing committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be appointed by the Chairman of the Conference from members of the Conference in actual attendance; provided, however, that two-thirds of the committee shall consist of persons who were not members of the committee the previous year.

Sec. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel.

Sec. 4. Other committees may be appointed from time to time, as the Conference may direct.

ARTICLE IX. DUTIES OF COMMITTEES.—Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting, in co-ordinating the work of the various committees, boards and commissions of the Conference and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, co-operating members chosen from the Conference or from the boards composing the Conference or their constituencies, but such co-operating members shall not thereby become members of the Committee of Reference and Counsel.

Sec. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(*a*) *Foreign Affairs:* including negotiations with governments, consideration of questions arising on the mission field between the missions of different boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(*b*) *Home Base:* including questions relating to the cultivation of the home churches and the relations of mission boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(*c*) *Finance:* including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference and all necessary co-operation with the Treasurer of the Conference in the securing and disbursing of funds.

(*d*) *Arrangements:* including making the arrangements for the

annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(*e*) *The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings and in creating a wholesome and intelligent religious life among these communities.

Sec. 3. The Committee on Nominations shall present lists of nominees to fill vacancies in all the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

Article X. Committee Reports.—Sec. 1. The reports of the permanent committees, and also of important temporary committees, shall be presented in printed form to all the boards and societies that have membership in the Conference, at least four weeks before the assembling of the annual Conference.

Sec. 2. In preparing its report, each committee shall consider separate topics by themselves, concluding each topic with whatever finding or recommendation it desires to propose. Each topic with resolution or recommendation shall be discussed and disposed of by the Conference before the following topic of the same report is considered, except as may be called for by the Conference.

Sec. 3. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

Sec. 4. Every member shall have equal opportunity to speak upon each separate resolution.

Article XI. Resolutions.—Sec. 1. All resolutions and recommendations and motions presented by any committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

Sec. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

Article XII. Expenses.—Sec. 1. The expenses of the delegates shall be met by their respective boards or by the delegates themselves.

Sec. 2. In addition, for the general expenses of the Conference and its affiliated activities, each board and society shall be asked to contribute directly or indirectly, in proportion to the income which forms the basis of its representation, but any board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said board or society in the Conference.

ARTICLE XIII. REPORTS OF THE CONFERENCE.—The reports of the Committee as amended, the discussion thereon and the findings of the Conferences shall be published annually, in such number as the various boards and societies may order.

ARTICLE XIV. QUORUM.—Twenty-five members shall constitute a quorum.

ARTICLE XV. AMENDMENTS.—These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

### THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

ARTICLE I. NAME.—'The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc.'

ARTICLE II. OBJECT.—To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

ARTICLE III. MEMBERSHIP.—This Committee shall be composed of thirty-six members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

ARTICLE IV. MEETINGS.—Sec. 1. The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Sec. 2. Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

ARTICLE V. DUTIES.—Sec. 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in co-ordinating the work of the various committees, boards and commissions of the Conference, and in the consideration of policies and measures, relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee.

Sec. 2. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

ARTICLE VI. OFFICERS.—Sec. 1. The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Recording Secretary, a Secretary, a Treasurer and an Assistant Treasurer, of whom the last three may be chosen from outside the membership of the Committee; the Secretary and the Treasurer shall become by virtue of their election associate members of the Committee without vote.

Sec. 2. These Officers shall be elected by the Committee at the first meeting of each year following upon the annual meeting of the Foreign Missions Conference of North America.

Sec. 3. The Secretary of the Foreign Missions Conference of North America shall be *ex officio* a member of the Committee.

Article VII. Duties of Officers.—Sec. 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

Sec. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

Sec. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (31st March) and a report upon the state of the treasury at such other times as may be called for by the Committee. The annual statement of the Treasurer shall be audited as the Committee may direct.

Sec. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

Article VIII. Sub-Committees.—Sec. 1. *Standing.*—The Committee shall appoint standing sub-committees for carrying on the work of the Committee.

It shall be the duty of these sub-committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows :

(1) Executive Committee.
(2) On Missions and Governments.
(3) On Finance and Headquarters.
(4) On the Cultivation of the Home Church.
(5) On Christian Literature on the Mission Field.
(6) On Medical Missions.
(7) On Arrangements.
(8) On Missionary Research Library.
(9) On Religious Needs of Anglo-American Communities.
(10) On the Preparation of Missionaries.
(11) On Africa.
(12) On Religious Education in Mission Lands.
(13) On Foreign Students in North America.

Sec. 2. *Special.*—The Committee may appoint from time to time as occasions arise special sub-committees with functions defined by the Committee.

Sec. 3. *Membership.*—The Chairmen of all standing and special sub-committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

Article IX. Expenses.—The expenses of all members of the Committee and of all regular members of the standing and special sub-committees attending regular meetings of the Committee

and its sub-committee shall be paid out of the Treasury of the Committee.

ARTICLE X. QUORUM.—Nine of the members of the Committee shall constitute a quorum.

ARTICLE XI. AMENDMENTS.—Sec. 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Sec. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

## SATZUNG DES DEUTSCHEN EVANGELISCHEN MISSIONSBUNDES

§ 1. Der Deutsche Evangelische Missionsbund (D.E.M.B.) ist eine Vereinigung evangelischer Missionsgesellschaften zur Stärkung der Einigkeit im Geiste und Pflege persönlicher Beziehungen, zur Verhandlung und Förderung wichtiger gemeinsamer Fragen und Aufgaben und zur Wahrnehmung gemeinsamer Interessen.

Seine Arbeit soll die Selbständigkeit und Verantwortlichkeit der einzelnen Gesellschaften in keiner Weise einschränken.

§ 2. Der Deutsche Evangelische Missionsbund ruht auf der Glaubensüberzeugung, dass allein dem von der Heiligen Schrift bezeugten Evangelium von Jesus Christus, dem um unserer Sünde willen gekreuzigten und um unserer Gerechtigkeit willen auferweckten Sohne des lebendigen Gottes die Kraft zur Rettung und Erneuerung der Welt innewohnt.

§ 3. Ordentliche Mitglieder des Deutschen Evangelischen Missionsbundes sind Missionsgesellschaften, die Arbeiter oder Arbeiterinnen in die nichtchristliche Welt aussenden und Zweck (§ 1) und Stellung des Deutschen Evangelischen Missionsbundes (§ 2) anerkennen.

Ausserordentliche Mitglieder können Verbände und Körperschaften werden, die, ohne selbständige Sendungsarbeit zu tun, doch hierbei Hilfsdienste leisten oder an der Pflege des heimatlichen Missionslebens hervorragend beteiligt sind und Zweck und Stellung des Deutschen Evangelischen Missionsbundes anerkennen.

§ 4. Die Aufnahme neuer Mitglieder ist schriftlich bei dem Deutschen Evangelischen Missionsausschuss (§ 7) zu beantragen und erfolgt nach dessen Begutachtung durch schriftliche Abstimmung mit Dreiviertel Mehrheit der ordentlichen und ausserordentlichen Mitglieder (§ 3).

§ 5. Bei Abstimmungen führt jedes Mitglied eine Grundstimme. Missionsgesellschaften, bei denen die Zahl der im Dienst stehenden europäischen Arbeiter und unverheirateten Arbeiterinnen des Missionsfeldes mehr als fünfzig beträgt, erhalten für jedes weitere angefangene Fünfzig eine Zusatzstimme. Die Stimmenzahl der Missionsgesellschaften wird beim Anfange einer Amtszeit des Ausschusses (§ 8) neu festgesetzt.

§ 6. Die Mitgliedschaft erlischt durch schriftliche Abmeldung bei dem Deutschen Evangelischen Missionsausschuss.

§ 7. Die Geschäfte des Deutschen Evangelischen Missionsbundes führt der Deutsche Evangelische Missionsausschuss.

Er hat den Bundesmitgliedern zur Förderung ihrer Gemeinschaft und ihres Zusammenwirkens zu dienen und sie zu vertreten. Er hat die Pflicht, ihnen in schwieriger Lage Rat und Hilfe anzubieten.

§ 8. Der Deutsche Evangelische Missionsausschuss besteht aus 7–9 Mitgliedern. Fünf von ihnen müssen im Hauptamt der Leitung einer Missionsgesellschaft angehören ; diese dürfen im Falle ihrer Verhinderung Vertreter zu den Sitzungen senden.

Der Deutsche Evangelische Missionsausschuss wird vom Ver-

tretertag (§ 11) auf vier Jahre gewählt. In der Zwischenzeit ergänzt er sich durch Zuwahl.

§ 9. Der Deutsche Evangelische Missionsausschuss wählt seinen Vorsitzenden und ordnet seine Geschäftsführung selbst.

§ 10. Vom Deutschen Evangelischen Missionsausschuss werden Unterausschüsse gebildet. Sie stehen in der Regel unter dem Vorsitz von Ausschussmitgliedern und sind berechtigt, mit Genehmigung des Deutschen Evangelischen Missionsausschusses Mitglieder zuzuwählen. Sie sind verpflichtet, dem Deutschen Evangelischen Missionsausschuss über ihre Arbeit zu berichten.

§ 11. Der Deutsche Evangelische Missionsbund tritt in der Regel jährlich einmal zu einem Vertretertag zusammen, um den Arbeits- und Rechnungsbericht des Deutschen Evangelischen Missionsausschusses entgegenzunehmen und die gemeinsamen Angelegenheiten zu besprechen. Ort und Zeit bestimmt der Deutsche Evangelische Missionsausschuss.

§ 12. Die Mitglieder des Deutschen Evangelischen Missionsbundes haben das Recht, soviel Vertreter zum Vertretertag zu senden, als sie Stimmen haben.

§ 13. Die Mitglieder des Deutschen Evangelischen Missionsausschusses haben als solche auf dem Vertretertage Sitz und Stimme.

Bewährte Missionsfachleute können mit Wirkung für eine Amtszeit des Deutschen Evangelischen Missionsausschusses (§ 8) vom Vertretertag mit Stimmrecht hinzugezogen werden.

§ 14. Die Leitung des Vertretertages ist Aufgabe des Deutschen Evangelischen Missionsausschusses. Alle Abstimmungen erfolgen, soweit die Satzung nicht anders bestimmt, mit einfacher Mehrheit. Bei Stimmengleichheit gilt ein Antrag als abgelehnt.

§ 15. Die Mittel für die Geschäftsführung des Deutschen Evangelischen Missionsbundes werden von den Mitgliedern durch Umlage in der Weise aufgebracht, dass für jede Stimme ein Anteil berechnet wird.

§ 16. Satzungsänderungen können mit einer Mehrheit von dreiviertel der Stimmen der erschienenen Mitglieder beschlossen werden, wenn der Antrag durch den Deutschen Evangelischen Missionsausschuss auf die Tagesordnung des Vertretertages gesetzt und der Entwurf den Mitgliedern mindestens acht Wochen vor der Beschlussfassung vorgelegt war.

§ 17. Zur Auflösung des Deutschen Evangelischen Missionsbundes ist eine Mehrheit von dreiviertel der Stimmen seiner Mitglieder erforderlich. Der Antrag ist durch den Deutschen Evangelischen Missionsausschuss auf die Tagesordnung des Vertretertages zu setzen und den Mitgliedern mindestens zwölf Wochen vor der Beschlussfassung mitzuteilen.

§ 18. Das bei der Auflösung des Bundes vorhandene Vermögen fliesst im Verhältnis der Höhe der Beitragspflicht an die ordentlichen und ausserordentlichen Mitglieder zurück.

*Translation of the Foregoing*

## GERMAN EVANGELICAL MISSIONARY ALLIANCE

(Der Deutsche Evangelische Missionsbund)

1. The German Evangelical Missionary Alliance is an alliance of evangelical missionary societies for the strengthening of unity in spirit and the cultivation of personal relationships, for the discussion and promotion of pressing questions and tasks of common importance and for the protection of common interests.

Its work shall in nowise limit the independence and responsibility of the individual societies.

2. The German Evangelical Missionary Alliance is based on the religious conviction that only in the Gospel of Jesus Christ as set forth in Holy Writ, the Gospel of the Son of the Living God, who was crucified for our sins and raised again for our justification, is power to be found for the salvation and renewal of the world.

3. Ordinary members of the German Evangelical Missionary Alliance are missionary societies which send men and women missionaries to the non-Christian world and which accept the aims (Art. 1) and basis (Art. 2) of the German Evangelical Missionary Alliance.

Extraordinary membership is open to associations and corporations which, while not undertaking independent missionary work, render auxiliary service or are principally concerned in the promotion of missionary interest in the home land, and which accept the aim and basis of the German Evangelical Missionary Alliance.

4. Proposals for the acceptance of new members must be made in writing to the German Evangelical Missionary Committee (Deutscher Evangelischer Missionsausschuss) (Art. 7) and, after consideration by that body, a vote shall be taken in writing and carried by a three-quarters majority of the ordinary and extraordinary members (Art. 3).

5. In voting every member has one foundation vote. Missionary societies, the number of whose European workers (men and unmarried women) in active service on the mission field exceeds fifty, shall have one supplementary vote for each succeeding fifty or part thereof. The number of votes held by the missionary societies shall be revised at the beginning of each term of office of the Committee (Ausschuss) (Art. 8).

6. Members may withdraw on giving notice in writing to the German Evangelical Missionary Committee.

7. The business of the German Evangelical Missionary Alliance shall be carried on by the German Evangelical Missionary Committee.

It shall serve the members of the Alliance by promoting unity and co-operation, and shall represent them. It shall be its duty to offer them help and advice in difficult situations.

8. The German Evangelical Missionary Committee shall consist of seven to nine members. Five of these must be principal officers

of a missionary society ; these persons, if prevented from attending a meeting, may send substitutes.

The German Evangelical Missionary Committee shall be chosen by the General Meeting (Art. 11) for a period of four years. In the interval it shall fill vacancies by co-option.

9. The German Evangelical Missionary Committee shall elect its own Chairman and regulate the conduct of its own business.

10. Sub-committees shall be appointed by the German Evangelical Missionary Committee. The chairmen of such committees shall ordinarily be members of the Committee, and these committees shall have the right, with the consent of the German Evangelical Missionary Committee, to co-opt. They shall report upon their work to the German Evangelical Missionary Committee.

11. The German Evangelical Missionary Alliance shall ordinarily meet once a year in the General Meeting to receive reports of work and financial reports from the German Evangelical Missionary Committee and to discuss matters of common interest. The German Evangelical Missionary Committee shall determine the time and place of this meeting.

12. The members of the German Evangelical Missionary Alliance shall have the right to send to the General Meeting as many representatives as they have votes.

13. The members of the German Evangelical Missionary Committee as such are entitled to a seat and vote in the General Meeting.

Trusted persons with special knowledge on missionary matters may be invited to the General Meeting, with the right to vote, their membership lasting for one period of office of the German Evangelical Missionary Committee.

14. The conduct of the business of the General Meeting shall be in the hands of the German Evangelical Missionary Committee. All voting shall be by simple majority, unless otherwise laid down in the statutes. If the votes are equal the proposal shall be regarded as negatived.

15. The funds for the carrying on of the business of the German Evangelical Missionary Alliance shall be subscribed by the members by proportional assessment, counting one unit for every vote.

16. Alterations of the statutes can be made by a majority of three-quarters of the votes of the members present if the motion has been placed through the German Evangelical Missionary Committee on the Agenda of the General Meeting and the proposal has been submitted to the members at least eight weeks before the decision is taken.

17. For the dissolution of the German Evangelical Missionary Alliance a majority of three-quarters of the votes of its members is necessary. The motion must be placed by the German Evangelical Missionary Committee on the Agenda of the General Meeting and the members informed at least twelve weeks before the decision is taken.

18. The funds in the hands of the German Evangelical Missionary Alliance at its dissolution shall be repaid to the ordinary and extraordinary members in proportion to their assessment.

## CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND

*As amended June* 1925

1. The Conference shall be called 'Conference of Missionary Societies in Great Britain and Ireland.'

2. Societies and boards, if they both administer funds and send out missionaries for the propagation of the Gospel among peoples not professing the Christian religion, shall be entitled to representation. The Conference, while accepting the principle of limiting its purview to missions among the peoples not professing the Christian religion, nevertheless desires it to be understood that it is in hearty sympathy with missionary enterprise not so included, which has for its object the bringing of men and women into vital relationship with God through our Lord Jesus Christ.

3. Auxiliaries of missionary societies merely raising funds for transmission to the headquarters of the societies shall not have separate representation.

4. The basis of representation at the Annual Conference shall be calculated on the average (as shown in the last three published accounts) of the income received at home which is expended during the year, as covered by the budget or supplementary budgets, exclusive of sums spent on work among peoples professing the Christian religion.

5. Societies having an annual income on the above basis of

| | | | | | |
|---|---|---|---|---|---|
| £5,000 | and upwards | | | shall be entitled to | 1 representative |
| £25,000 | ,, | ,, | ,, | ,, | 2 representatives |
| £37,500 | ,, | ,, | ,, | ,, | 3 ,, |
| £55,000 | ,, | ,, | ,, | ,, | 4 ,, |
| £75,000 | ,, | ,, | ,, | ,, | 5 ,, |
| £95,000 | ,, | ,, | ,, | ,, | 6 ,, |

and one additional representative for every additional £25,000.

6. The following societies and organizations not entitled to representation under the above rules shall be allowed to send one representative each : [1]

Church of Scotland Jewish Mission.
Society for the Promotion of Christian Knowledge.
Religious Tract Society.
Edinburgh Medical Missionary Society.
National Laymen's Missionary Movement.
Laymen's Missionary Movement in Scotland.
Irish Laymen's Missionary Movement.
United Council for Missionary Education.
United Missionary Council of Wales.
Student Volunteer Missionary Movement (one man, one woman).
British Syrian Mission.
Missionary Council of National Assembly of the Church of England.
World's Sunday School Association.
Young Women's Christian Association.

[1] See Reports of Standing Committee to 1926 and 1927 Conferences.

The Standing Committee (hereinafter referred to) shall revise the above list every three years.

7. The Standing Committee shall have power to invite representatives of societies not entitled to representation under the above rules, or other persons whose presence they judge to be desirable, to attend the Conference, or any meeting thereof, as full members, the number of persons so invited not to exceed fifteen.

8. The Standing Committee shall have power to invite to each Annual Conference representatives of Churches in the mission field to a number not exceeding five.

9. All officers whose salaries are met wholly or partly out of the co-operative budget shall be *ex officio* members of the Conference and of its Standing Committee.

10. There shall be a Standing Committee appointed annually by the Conference to carry out any work which may be committed to it by the Conference. The Standing Committee shall consist of thirty members, of whom not more than one-half shall be secretaries of missionary societies, together with the officers referred to in Clause 9.

## KONSTITUTION FÖR NORDISKA MISSIONSRÅDET,

FASTSTÄLLD VID SAMMANTRÄDE DEN 13 FEB. 1923 i STOCKHOLM

1. Nordiska Missionsrådet består av två ledamöter från vart och ett av länderna Sverige, Norge, Danmark och Finland.

2. Ordförande väljes för treårsperioder och tages vid varje nytt val från det land, där en allmän nordisk missionskonferens under förestående treårsperiod skall hållas. Vice-ordförande väljes från det land, där nästa konferens av liknande art tänkes bli anordnad.

3. Sekreterare väljes utanför rådet. Sekreterarebefattningen skall vara permanent, för att enhetlighet och kontinuitet i möjligaste mån må vinnas i arbetet.

Sekreteraren tjänstgör även såsom kassör.

4. Till täckande av de kostnader ifråga om papper, postporto, skrivarbete, sekreterarearvode o.s.v., som äro förenade med Missionsrådets arbete, hemställes för varje år till de nationella missionsråden om skäliga bidrag.

5. Respektive missionsråd i de olika länderna skola bära kostnaderna för sina representanters resor till Nordiska Missionsrådets sammanträden och övriga därmed förenade kostnader.

Kostnaderna för av Nordiska Missionsrådet anordnade allmänna missionskonferenser, missionskurser etc. täckas dels genom förslagsanslag, om vilka hänvändelse skall göras till de nationella missionsråden, och dels genom deltagareavgifter, kollekter o.s.v.

6. Nordiska Missionsrådet sammanträder i regel en gång om året och för övrigt när ordföranden finner skäl att sammankalla detsamma. Det ordinarie sammanträdet hålles helst under senare delen av september.

Vid varje ordinarie sammanträde föreslås plats för nästa. Härvid må dock iakttagas, dels att platserna, så långt möjligt är, variera, dels att de sammanträden, som hållas samma år som de allmänna missionskonferenserna, må äga rum i det land, där sådan konferens anordnas och i samband med denna.

7. A. Nordiska Missionsrådet har till uppgift att tjäna såsom ett gemenskapsråd mellan de nationella missionsråden i Sverige, Danmark, Norge och Finland. I denna sin egenskap har det

(*a*) att befordra samarbeter mellan nämnda missionsråd och mellan de till dem anslutna missionsorganisationerna inbördes ;

(*b*) att söka befordra de nordiska missionernas intressen utåt i världen.

Nordiska Missionsrådet utför sitt arbete i den övertygelsen, att endast evangeliet om Jesus Kristus, korsfäst för våra synder och uppväckt till vår rättfärdiggörelse, har kraft att skänka frälsning åt den fallna världen.

B. Nordiska Missionsrådet har att behandla inom detsamma väckta eller från de olika missionsråden inkomna förslag, försåvitt dessa anses beröra eller äga betydelse för några eller samtliga av de nordiska ländernas missioner.

C. Nordiska Missionsrådet har att på lämpliga tider och platser i samråd med vederbörande lands missionsråd anordna för de

nordiska länderna gemensamma missionskonferenser och missionskurser.

D. Nordiska Missionsrådet har därjämte till uppgift att, där så anses erforderligt, verka för att av de olika ländernas missionsråd gemensamma linjer följas i förhållande till Internationella Missionsrådet.

E. Nordiska Missionsrådet äger icke att på något sätt ingripa i de nationella missionsrådens eller de enskilda missionssällskapens inre angelägenheter.

*Translation of the Foregoing*

## NORTHERN MISSIONARY COUNCIL

### (Nordiska Missionsrådet)

*Ratified 13th February 1923*

1. The Northern Missionary Council shall consist of two members from each of the countries, Sweden, Norway, Denmark and Finland.

2. The Chairman shall be chosen for a period of three years and at each new election shall be chosen from the country in which the General Northern Missionary Conference of the forthcoming triennium is to be held.

The Vice-chairman shall be chosen from the country in which the next such conference will probably be arranged.

3. The Secretary shall be chosen from outside the Council. This appointment shall be permanent in order to preserve the maximum unity and continuity in the work. The Secretary shall serve also as Treasurer.

4. A reckoning of the cost of paper, postage, stenography, secretary's salary, etc., which are involved in the work of the Missionary Council shall be submitted each year to the national missionary councils for contributions on an equitable scale.

5. The respective missionary councils in the different countries shall bear the cost of travel of their representatives to the meeting of the Northern Missionary Council and of the other expenses involved.

The cost of the general missionary conference arranged by the Northern Missionary Council, missionary study courses, etc., shall be covered in part by a budget which shall be provided by the national missionary councils and in part by delegates' fees, collections, etc.

6. The Northern Missionary Council shall meet ordinarily once a year and at any other time when the Chairman shall see cause for calling it together. The ordinary meeting shall be held towards the latter part of September. At each ordinary meeting the place for the next meeting shall be proposed. In this connexion it may be observed, on the one hand, that the place of meeting should be varied as far as possible, and on the other hand that the meeting which is held in the same year as the general missionary conference

should take place in the same country in which this conference is held and in connexion with it.

7. (*a*) The task of the Northern Missionary Council shall be to serve as a co-ordinating council between the national missionary councils in Sweden, Denmark, Norway and Finland. Its particular task shall be :

(i) To promote co-operation between the said missionary councils and between the missionary organizations connected with them ;

(ii) To endeavour to promote the interests of the northern missions in other parts of the world.

The Northern Missionary Council carries on its work in the conviction that only the Gospel of Jesus Christ crucified for our sins and raised again for our justification can bring salvation to the fallen world.

(*b*) The Northern Missionary Council shall deal with those matters which are raised by motions sent in by the different mission councils, in so far as these are considered relevant, or which are of importance for some or all of the missions of the northern countries.

(*c*) The Northern Missionary Council shall arrange, at suitable times and places and in conjunction with the missionary council of the country concerned, general missionary conferences and missionary courses for the northern countries.

(*d*) The Northern Missionary Council has also as its task to endeavour as far as is considered desirable to secure that the missionary councils of the different countries shall follow the same lines in their relations with the International Missionary Council.

(*e*) The Northern Missionary Council shall take no action which will in any way interfere with the national missionary councils or with the internal affairs of the several missionary societies.

## NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON

I. NAME.—The Council shall be called the National Christian Council of India, Burma and Ceylon.

II. BASIS.—The Council is established on the basis that the only bodies entitled to determine the policy of the churches and missions are the churches and missions themselves. Questions of doctrine and ecclesiastical polity lie outside the province of the Council.

III. OBJECTS.—The objects of the Council shall be :

1. To stimulate thinking and investigation on missionary questions, to enlist in the solution of those questions the best knowledge and experience to be found in India and other countries and to make the results available for all churches and missions in India.

2. To help to co-ordinate the activities of the Provincial Councils and to assist them to co-operate with each other where such co-operation is desirable.

3. Through common consultation to help to form Christian public opinion and bring it to bear on the moral and social problems of the day.

4. To be in communication with the International Missionary Council regarding such matters as call for consideration or action from the point of view of the Indian mission field as a whole.

5. To make provision for the convening of a National Christian Conference when such is, in the opinion of the Council, desirable.

IV. MEMBERSHIP.—The Council shall be constituted as follows :

1. Four members shall be appointed by each Provincial Christian Council,[1] not less than two of whom shall be Indians.[2] Of the four representatives first appointed two shall be appointed to hold office for two years and two for a period of four years. All subsequent appointments shall be for four years.

2. The Council shall have power to co-opt additional members, the number of whom shall not exceed one-half of the elected representatives. Of these not less than half shall be Indians. The appointment in each case shall be for two years.

V. OFFICERS.—The Council shall appoint its own officers. Subject to the provision of the necessary funds the Council shall have power to make such appointments for whole- or part-time service as the work entrusted to it may demand.

Those so appointed for whole-time service, or so many of them as the Council shall determine, shall be members *ex officio* of the Council and of its Executive Committee and of all committees appointed by these bodies, unless otherwise decided, but without vote.

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[1] There are ten Provincial Christian Councils : Of Madras, Bengal and Assam, Bihar and Orissa, Bombay, Mid-India, the United Provinces, the Punjab, Burma, Ceylon and the Telugu Christian Council.

[2] The term ' Indians ' is to be taken to include the nationals of India, Burma and Ceylon.

VI. EXECUTIVE.—The Council shall appoint at each regular meeting an Executive Committee of twelve members, in addition to the honorary officers, with the right to fill vacancies in its own membership.

VII. MEETING.—The Council shall ordinarily meet every second year, but a special meeting of the Council may be called, or the regular meeting postponed, if the Executive, after consulting the Provincial Councils, is satisfied that this is desirable.

VIII. COMMITTEES.—The Council or its Executive may from time to time appoint committees to deal with such matters as may be assigned to them until the next meeting of the National Council.

IX. The Council shall not assume financial obligations for expenditure in any given year beyond the amount ordinarily available for the preceding year, except where the funds for such increase in expenditure may have been assured. Apart from the possibility of a deficit arising from following this rule, no liability shall be incurred by the Council.

X. AMENDMENTS.—The constitution may be amended by the Council at the regular meeting, provided (1) that notice of the proposed amendments be given in writing to the secretary through a Provincial Council or by not less than five members of the National Council, not less than two months before the date fixed for the meeting, and submitted by him to all the members not less than one month before the same date ; and (2) that no fewer than two-thirds of those present support the amendment.

## NATIONAL CHRISTIAN COUNCIL OF CHINA[1]

*The National Christian Council of China was established by a Resolution of the National Christian Conference held in Shanghai in* 1921. *The Resolution adopted by the Conference is as follows :*

I. Appointment of National Christian Council.—Whereas the churches and missions throughout China have appointed delegates to this Conference for the purpose of considering how the cause of Christ in China may best be furthered.

The Conference, with a view to carrying forward its work, making provision for dealing with matters which concern the Christian movement throughout China, and promoting co-operation, resolves to appoint a National Christian Council.

It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the National Christian Council. In regard to other matters the functions of the Council shall be advisory, but it is intended that the Council should act on behalf of the co-operating churches and missions in matters which concern their common interest when it has been ascertained that the action taken will be in accordance with the wishes of the co-operating bodies.

II. Functions.—The functions of the Council shall be as follows :

1. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

2. To help make the central position of the Church in the Christian movement more generally recognized and accepted ; to watch and study the development of the Church in self-support, self-government and self-propagation ; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained ; to encourage every healthy movement of the Church that leads to full autonomy ; and to seek and work for the adaptation of the Church to its environment and for its naturalization in China at as early a date as practicable.

3. To consider the needs of China on a nation-wide basis and plan for the evangelization and uplift of the whole nation.

4. To help promote such mutual acquaintance between the leaders, both Chinese and missionary, from all over China and from all denominations as will create an atmosphere of respect and confidence and make co-operative work of all kinds, and union where possible, seem natural, feasible and desirable.

5. To assist in developing a leadership in both churches and missions, experienced in dealing with nation-wide problems and with both a national and an international view-point.

6. To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

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[1] This constitution is under revision at the present time.

7. To arrange for special seasons of prayer, organize forward evangelistic movements, plan for conventions and generally foster the spirit of the churches.

8. To provide a bureau of information and to conduct and publish the results of surveys for the guidance of churches, missions and mission boards.

9. To provide an agency in which such departmental national organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be co-ordinated.

10. To represent the Christian forces of China in their relation with national Christian organizations in other countries.

11. To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

12. To undertake such other work as may be committed to it by the national conference.

13. To provide for the calling of the next national conference.

III. Method of Appointment.—The Conference shall proceed to the appointment of the Council in accordance with the following plan :

The members of the Conference shall meet separately in denominational and other groups, as set forth in the accompanying table, and each group shall nominate to the Conference as members of the Council the number of members assigned to it in the table.

### Basis of Representation

For appointing delegates to the National Christian Council :

| *Communicants* | *Representatives* |
|---|---|
| 3,000– 5,000 | 1 |
| 5,000–10,000 | 2 |
| 10,000–15,000 | 3 |
| 15,000–20,000 | 4 |
| 20,000–30,000 | 5 |
| 30,000–40,000 | 6 |
| 40,000–50,000 | 7 |
| 50,000–60,000 | 8 |
| 60,000–70,000 | 9 |
| 70,000–80,000 | 10 |
| 80,000–90,000 | 11 |

For former Basis of Representation see Report of Commission V, pages 33–35.

| *Church and Mission Groups* | *Representatives* Total | Chinese | Missionary |
|---|---|---|---|
| Anglican | 5 | 3 | 2 |
| Baptist | 7 | 4 | 3 |
| Congregational | 5 | 3 | 2 |
| Lutheran | 6 | 3 | 3 |
| Methodist | 10 | 5 | 5 |
| Presbyterian | 11 | 6 | 5 |

| | | *Representatives* | |
|---|---|---|---|
| *Other Societies* | Total | Chinese | Missionary |
| China Inland Mission | 8 | 4 | 4 |
| Christian and Missionary Alliance | 1 | .. | 1 |
| Seventh-Day Adventists' Alliance | 1 | 1 | .. |
| All others (42 Missions) | 3 | 1 | 2 |
| Chinese Independent Churches | 3 | 3 | .. |
| | 60 | 33 | 27 |
| *Organizations other than Churches and Missions* | | | |
| Colleges and Universities | 4 | 2 | 2 |
| Y.M.C.A. | 4 | 3 | 1 |
| Y.W.C.A. | 2 | 1 | 1 |
| National Departmental Organizations | 3 | 1 | 2 |
| Bible Societies and Literature Organizations | 2 | 1 | 1 |
| | 15 | 8 | 7 |

When the number to be nominated is four or more, at least one of those nominated shall be a woman, and when the number is nine or more, at least two of those nominated shall be women.

The seventy-five members thus nominated shall meet as a nominating committee and propose to the Conference twenty-five additional names, chosen with a view to making the membership of the National Christian Council as representative as possible of the various activities and interests of the Christian movement in China. The majority of these shall be Chinese.

The one hundred persons thus nominated shall, when approved by the Conference, constitute the National Christian Council, which Council shall serve until its successor has been appointed by the next Christian Conference.

IV. Filling of Vacancies.—Vacancies in the membership of the Council shall be filled by the Council. When the vacancy is caused by the death or resignation of a member of the Council nominated by one of the denominational groups, the Council shall fill the vacancy by a representative of one of the bodies belonging to that group upon nomination of the members of the Council from the group from which a representative is to be elected.

Any member of the Council who is absent from China for a period of more than one year shall place his resignation in the hands of the Council.

V. Meetings.—The National Christian Council shall hold an annual meeting.

VI. Officers.—The National Christian Council shall elect its own officers. Subject to the provision of the necessary funds, the National Christian Council shall be empowered to make such appointments for whole-time service as the work entrusted to it may demand.

The officers appointed for whole-time service, or so many of them as the National Christian Council shall determine, shall be members, *ex officio*, of the National Christian Council and of its executive

committee, provided for later, and of all standing and special committees appointed by these bodies unless otherwise decided, but without vote.

VII. The Executive Committee.—The National Christian Council shall appoint from its own members an executive committee of not more than twenty-one members, a majority of whom shall be Chinese, with terms of service of three years. The terms of service shall be so arranged that one-third shall serve for one year, one-third for two years and one-third for three years, and that after the first appointment one-third shall be appointed each year. Members shall be eligible for re-election. All terms shall expire with the holding of the succeeding National Christian Conference.

VIII. Affiliated Organizations.—In order that the National Christian Council may represent all phases of Christian activity such national departmental organizations as the China Medical Missionary Association, the China Christian Educational Association, the China Christian Literature Council, the China Sunday School Union, etc., and similar organizations which may be formed in the future, may, upon a two-thirds vote of the Council, be recognized as affiliated organizations.

The practical methods of affiliation shall be determined from time to time by the National Christian Council in consultation with such organizations, and may vary with the different organizations.

IX. Expenses.—The National Christian Council shall prepare an annual budget to cover its own expenses, and this together with the budgets of the Affiliated Organizations shall be sent as an appeal for funds to church and other Christian organizations in China, to individual givers in China and elsewhere, and to the missionary societies abroad through the national missionary organization in the different countries.

The Council shall not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the fund for such increase in expenditures may have been assured. The Council shall not be authorized to incur debts which may become an obligation upon the Christian Church in China or other co-operating bodies.

X. National Conferences.—The National Christian Council shall call and make all necessary arrangements for a further national conference to meet within a period not to exceed ten years, to be composed of representatives, nine-tenths of whom shall be elected directly by the authoritative bodies of the churches, missions and other Christian agencies in China, and one-tenth shall be co-opted by the National Christian Council.

The size of the national conference shall be determined by the National Christian Council. A majority of members shall be Chinese. The method of determining the number of representatives to which each of the various churches, missions and other Christian agencies are entitled shall be fixed by the National Christian Counci so as to secure, as far as possible, an adequately representative conference.

## NATIONAL CHRISTIAN COUNCIL OF JAPAN

ARTICLE 1. NAME.—The name of this organization shall be The National Christian Council of Japan.

ARTICLE 2. ORGANIZATION.—The Council shall consist of recognized evangelical Christian bodies.

ARTICLE 3. PURPOSE AND FUNCTION.—The purpose of the Council shall be as follows :

1. To express and foster the spirit of fellowship and unity of the Christian Church in Japan, and to give expression to the reality of its oneness with the Church throughout the world.

2. To be the medium through which the Church may speak on such matters, social, moral, religious and the like, as affect the entire Christian movement in Japan.

3. To represent the Christian Church in Japan in communicating with similar bodies in other countries, and to express its voice and make its contribution in the International Missionary Council and in other international relations.

4. To take counsel, make surveys, plan for co-operative work and take suitable steps for carrying on such work, and to act on behalf of the co-operating bodies in all matters of common interest.

5. In all the above-mentioned functions the Council is understood as giving no authority to deal with questions of doctrine or ecclesiastical policy, neither shall its actions in such matters be interpreted as being in any way mandatory.

ARTICLE 4. FUNCTIONING MEDIUM.—The Council shall function through a General Meeting and an Executive Committee. The General Meeting shall consist of delegates chosen by the co-operating bodies in accordance with the accompanying table. The General Meeting shall, however, have power to co-opt a number of special delegates. Their term of service shall be for one year. Half of the delegates shall constitute a quorum.

The Executive Committee shall consist of twenty-one members elected by the Council at its General Meeting. The Executive Committee shall elect a chairman from its own number. It shall also choose two secretaries and two treasurers.

| | Japanese | Missionaries | Total |
|---|---|---|---|
| Nihon Kirisuto Kyokwai | 10 | 6 | 16 |
| Methodist | 7 | 6 | 13 |
| Kumiai | 8 | 3 | 11 |
| Baptist | 3 | 3 | 6 |
| Churches of Christ | 2 | 1 | 3 |
| Evangelical | 1 | 1 | 2 |
| Methodist Protestant | 1 | 1 | 2 |
| United Brethren | 1 | 1 | 2 |
| Christian Church | 1 | 1 | 2 |
| Friends | 1 | 1 | 2 |
| Y.M.C.A. | 1 | 1 | 2 |
| Y.W.C.A. | 1 | 1 | 2 |
| W.C.T.U. | 1 | .. | 1 |

| | Japanese | Missionaries | Total |
|---|---|---|---|
| Japan S.S. Association | 1 | .. | 1 |
| Omi Mission | 1 | .. | 1 |
| American Bible Society | .. | 1 | 1 |
| British Bible Society | .. | 1 | 1 |
| Christian Education Federation | 1 | .. | 1 |

ARTICLE 5. MEETINGS.—The Council shall hold each year a General Meeting, the place and time to be determined by the General Meeting or by the Executive Committee.

The General Meeting shall choose its own chairman.

The Executive Committee shall determine its own meetings.

The General Meeting shall have power to make provision for the holding of National Christian Conferences.

ARTICLE 6. FINANCES.—The expenses of the Council shall be met by an apportionment among the co-operating bodies, and by gifts from interested parties.

ARTICLE 7. AMENDMENTS.—This Constitution may be amended by a two-thirds majority of the members in attendance at the General Meeting of the Council, provided that at least six months before said meeting a copy of the proposed amendment or amendments shall have been sent to each member of the Council and to each of the co-operating bodies.

## COMMITTEE ON CO-OPERATION IN LATIN AMERICA

*The constitution of the Committee on Co-operation in Latin America is contained in the following resolutions adopted by the Panama Congress on Christian Work in Latin America, February* 1916.

I. That the Committee on Co-operation in Latin America [1] be enlarged and re-constituted so as to consist of the following:

1. An American and Canadian section, composed of one representative of each mission agency of the United States and Canada which is sending and maintaining missionaries in Latin America, and of a number of co-opted members not exceeding one-half of the number appointed as representatives of the various American and Canadian mission agencies, of which co-opted members at least one-half shall be delegates in attendance upon this Congress.

2. A European section, composed of one representative of each mission agency of Great Britain and of the Continent of Europe which is sending and maintaining missionaries in Latin America, and of a number of co-opted members not exceeding one-half of the number appointed as representatives of the various British and Continental mission agencies.

3. *Ex officio* members, consisting of the chairman and the secretary of the committee or council representing the missions and churches of each country or group of countries in Latin America.

II. That there be an annual meeting of the American and Canadian section, and also of the European section.

III. That the American and European sections of the Committee shall each have an Executive Committee numbering approximately one-third of the total membership of the section.

IV. That the Executive Committee of each section shall, as a rule, meet once each quarter to carry out the general policy and instructions of the section.

V. Owing to the fact that the European missionary societies working in Latin America have been unable to be as fully represented at the Panama Congress as would have been the case under normal circumstances, the perfecting of their part of the organization will obviously have to be deferred until such time as conditions are, in the judgment of the European missionary leaders, favourable for such action. The Congress would, however, express the earnest hope that this indispensable co-operation on the part of the European mission agencies may be developed as rapidly as possible.

VI. That the American and Canadian section should, as may be desired by the co-operating bodies, take steps promptly to give effect to the findings of the various Commissions in the light of the discussions of the Congress, so far as the co-operation of the missionary agencies of the United States and Canada is concerned.

VII. That the matter of ways and means of common action between the American and European sections shall be worked out after the European section shall have been organized.

VIII. That the *ex officio* members representing the Latin American committees be regarded as eligible to attend the meetings of both the American and European sections.

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[1] It is understood that the functions of the Committee are consultative and advisory, not legislative and mandatory.

## COUNCIL FOR WESTERN ASIA AND NORTHERN AFRICA

*As amended May* 1927

I. That a Council be constituted in line with the recommendation of the Jerusalem conference (in 1924), for the promotion of co-operation among the Christian missionary forces of Western Asia and Northern Africa.

II. That the name of this Council be 'Council for Western Asia and Northern Africa, to promote co-operation in Christian literature and other activities.'

III. That the Council have no authority over the missions, churches and missionary societies, other than the influence which grows out of the recognized soundness of its judgment, the worth of its investigations and the reasonableness of its proposals; and that the expression of opinion on the part of members of the Council shall in no way commit their organizations.

IV. That the Council be composed of sixteen members representing the various areas as hereinafter described, together with one member from each mission having forty-five or more regularly appointed foreign missionaries, including wives.

V. The first group shall be elected by the several inter-mission regional organizations where such exist and exercise this function; otherwise by the bodies in the regions co-operating with this Council. In case of failure thus to elect, the Executive Committee shall appoint. In the case of regions having more than two representatives in this group, at least one representative shall be chosen from the Native Church. The basis of representation shall be subject to revision by two-thirds vote of the Council at any regular meeting: the present representation in this class being as follows:

| | *Representatives* |
|---|---|
| North Africa | 2 |
| Egypt | 4 |
| Sudan | 1 |
| Abyssinia | 1 |
| Syria and Palestine | 3 |
| Persia | 1 |
| Mesopotamia and Arabia | 2 |
| Turkey and the Balkans | 2 |
| Total | 16 |

VI. The second group shall be elected directly by the organizations concerned, provided that no mission shall be entitled to more than two representatives under both classifications.

VII. To preserve the continuity of the Council the term of membership shall ordinarily be for four years, the terms being so arranged that approximately one-half shall be elected previous to each Council meeting.

VIII. Members shall ordinarily serve until their successors are appointed. The Executive Committee shall have the right to fill vacancies occurring in its own membership or that of other committees, such appointments to hold until the vacancy can be filled by ordinary procedure. Members should be appointed at mission or inter-mission meetings preceding a regular meeting of the Council and shall take office at the close of said meeting of Council. Until such time as appointments can be made in accordance with the foregoing plan, the appointments made at Helwan, April 1926, shall be continued. In case of the necessary absence of a regular member of the Council or the Executive Committee from a meeting of that body, a substitute may be chosen by the body who elected him, which substitute shall sit as a consultative member for that meeting and have the right to vote.

IX. That the Council elect from its membership an Executive Committee composed of eight members, at least five of the regions concerned being represented. The Council shall designate three persons to be the Chairman, Vice-Chairman and Secretary-Treasurer respectively of this committee and of the Council. The Executive Committee shall be authorized to conduct all interim business, reporting all its actions to the Council.

X. The Council shall ordinarily meet every other year, and the Executive Committee shall meet at the same place immediately before the Council meeting, and also each intervening year at such place and time as it may designate. Upon request of twelve members of the Council a special meeting of the Executive Committee may be called.

XI. The Council shall appoint, in addition to its Executive Committee, such additional committees as may be necessary, including :

(*a*) A Literature Committee.
(*b*) A Committee on Evangelism.
(*c*) A Committee on Education.
(*d*) A Committee on Missions and Governments.

Such committee shall meet at the time and place of meeting of the Council, unless otherwise decided by the Executive Committee.

XII. (*a*) The Literature Committee shall be known as 'The Central Literature Committee for Moslems.'

(*b*) It shall not become a literature-producing agency, but shall

(1) assist, wherever desired, any plans for co-ordination and co-operation between existing producers of literature for the evangelization of Moslems and the equipment of the Native Church for this task ;

(2) promote production in each field by enabling as many fields as possible to share in the productive energy of any one field ;

(3) promote plans for the better circulation of literature in Moslem fields.

(*c*) The Committee shall consist of fifteen members, ten to be appointed by the Council from its own membership, and five to be co-opted by the Council from others interested in literature. The Committee may also appoint as corresponding members persons connected with Moslem work in countries within or outside of the territory of the Council.

XIII. The other committees shall consist of five members each, appointed by the Council from its own membership, provided that each committee shall have power to appoint others as corresponding members.

XIV. It shall be the duty of the Committee on Evangelism to study the most successful methods of presenting the Christian message to Moslems, of dealing with enquirers and converts, and of promoting the development of indigenous churches in Moslem lands; and in general to serve the several regions represented in the Council in all matters concerning evangelism.

XV. It shall be the duty of the Committee on Education to study the problems of Christian education in the several regions represented in the Council, and to make available for their use the best educational experience resulting from this study.

XVI. It shall be the duty of the Committee on Missions and Governments to study problems connected with the relationships of missions to governments in the several regions represented in the Council, and to serve the recognized missionary agencies with such information and experience as the committee may command.

XVII. The Council shall have power to secure the necessary personnel to carry out approved activities within the limits of its general budget. It is anticipated that this budget may ultimately be borne by the co-operating missions and societies according to a *pro rata* distribution based on their regular current expenditure of foreign funds in the mission fields of Western Asia and Northern Africa, provided that during the first few years funds may be accepted from other interested agencies to aid in meeting the budget.

XVIII. That the financial year of the Council be from 1st April to 31st March; but that the terms of officers and committees be considered as continuing until the close of the annual meeting of the Council, or until successors are appointed.

## CONGO PROTESTANT COUNCIL

### (Conseil Protestant du Congo)

1. Name.—The name of this organization shall be Conseil Protestant du Congo (Congo Protestant Council).

2. Object.—Its object shall be:

(*a*) To carry out the interim work of the Conférence Générale des Missionnaires Protestants du Congo;

(*b*) The development of unity and co-operation in the work of Protestant evangelical missions in the conventional basin of the Congo.

3. Membership.—It shall be composed of Member Missions as follows:

(*a*) Any of the Protestant evangelical missions which were working in the Congo basin on 1st January 1914, and are named below, and which shall file with the Council a certificate of adherence to the constitution of the Council.

American Baptist Foreign Mission Society.
Congo Bololo Mission.
Congo Inland Mission.
Congo Mission Conference of the Methodist Episcopal Church.
Methodist Episcopal Congo Mission (South).
Africa Inland Mission.
Baptist Missionary Society.
Christian and Missionary Alliance.
Heart of Africa Mission.
Société Belge de Missions Protestantes au Congo.
Swedish Mission.
Westcott Brothers' Mission.
American Presbyterian Congo Mission.
Garanganze Evangelical Mission.
Disciples of Christ Congo Mission.

(*b*) Those other Protestant evangelical missions working in the Congo basin which may, after the adoption of this constitution, be elected to membership in the Council as hereinafter provided.

4. Voting.—(*a*) Each Member Mission having twenty-five or more missionaries on its active staff shall be entitled to two votes in the Council; and each Member Mission having less than twenty-five shall be entitled to one vote.

(*b*) The voting strength of any mission shall be revised by the Council as often as is necessary to conform to the foregoing sec. (*a*).

(*c*) Votes in the Council shall be cast only by the representatives, called Councillors, of the Member Missions, elected as hereinafter provided; and by the officers of the standing committees as provided in Art. 8, sec. (*c*).

(*d*) Representatives of a majority of the Member Missions shall be required to constitute a quorum at any Council meeting.

(*e*) In case it is at the time so requested by a mission dissenting from any vote, or in case it is within five months after the time of voting so requested by a mission not represented in the voting or represented by a proxy, its dissent shall be recorded in the Minutes

and the mission or missions so dissenting shall be free from all responsibility, financial and otherwise, in connexion with the matter in question.

5. Councillors.—(*a*) Each Member Mission shall elect as many representatives, called Councillors, on the Council, as it is entitled to votes, and in addition it shall elect at least one Alternate Councillor.

(*b*) A Certificate of Election, on a form provided by the Council, shall be supplied to the Council by the electing body of the Member Mission for each Councillor and Alternate Councillor elected. The period for which each Councillor and Alternate Councillor is elected shall be stated in the Certificate, failing which any Councillor or Alternate Councillor shall be considered as having power until the certification of his successor.

(*c*) It shall be the duty of Councillors to attend meetings of the Council; to cast votes on behalf of their missions; to give their careful thought to and advice on all matters coming before the Council; to keep their missions and their societies fully informed on all such matters; and to seek in every way to promote the object of the Council.

6. Alternate Councillors, Substitutes and Proxies.—(*a*) A Member Mission may, in absence or disability of a Councillor, be represented on the Council by its Alternate Councillor; or by a substitute who must be a member of its staff duly appointed temporarily for the purpose; or by a proxy who must be a Councillor of one of the other Member Missions, duly appointed as such proxy for a specified period.

(*b*) The appointment of a substitute or a proxy must be notified in writing to the Council, together with a statement of the period for which the appointment holds good, by a Councillor of the mission concerned or by a competent officer of that mission.

7. Officers.—(*a*) The officers of the Council shall be the President, the Vice-President and the two Secretaries, who shall be elected by the Congo General Conference and who shall hold office until their successors are elected.

(*b*) The Council shall have power to fill vacancies in the above offices occurring between sessions of the Conférence Générale du Congo, as provided in Art. 9.

(*c*) A Treasurer shall be elected by the Council; he shall have charge of all funds, accounts and financial affairs of the Council, and of its standing or other committees, and of the Congo General Conference, and of the *Congo Mission News*.

8. Council Members.—The Council shall be composed of:

(*a*) Councillors.

(*b*) Officers of the Council, who shall vote only if they are the elected Councillors of their respective missions.

(*c*) Officers of the standing committees, who shall have the privilege of the floor on all questions, but shall only vote on questions relating to the work of their respective committees.

(*d*) Advisors, to the number of not more than five at any one time, who may be co-opted by the Council for a specified period and who shall have the privilege of the floor but no vote.

9. Nomination and Elections.—(*a*) The Council shall appoint a Nominating Committee whose duty shall be, both in the case of

regular elections and in case of vacancies, to nominate candidates for Treasurer of the Council and for members and officers of standing committees of the Council and for Editor of the *Congo Mission News*, and in case of vacancies in the offices mentioned in Art. 7, sec. (*a*) occurring between sessions of the Conférence Générale du Congo, to nominate candidates to fill such vacancies.

(*b*) Any three or more members of the Council may together make in writing additional nominations.

(*c*) Every nominee must be a missionary on the active staff of a Member Mission ; he need not be a Councillor.

(*d*) A list of all nominations shall if possible be sent to all Councillors in advance of the election.

(*e*) Elections shall preferably be held during a meeting of the Council, but may be held by means of a mail vote.

(*f*) In case of a mail vote, a majority of all Councillors shall be necessary to elect.

(*g*) In the case of elections held during a Council meeting a majority of all Councillors present and voting shall be necessary to elect.

10. New Member Missions.—(*a*) Any Protestant evangelical mission working in the Congo basin and claiming Christian life and faith of its members and wishing to become a member of the Council, shall file with the Council an application for membership and a certificate of adherence to the constitution of the Council, on forms supplied by the Council.

(*b*) A copy of such an application shall be supplied to each Councillor and to others as may be deemed advisable.

(*c*) The applying mission shall, following its application, select and send to a Council meeting a member or members of its staff for personal discussion with the Councillors of all matters involved.

(*d*) Thereafter the Council may by majority vote of all Councillors elect such applicant as a Member Mission.

11. Expulsions, Withdrawals and Disqualifications.—(*a*) A Member Mission may be expelled from membership in the Council by a three-fourths majority vote of all Councillors other than those of the mission in question, provided that such vote shall not be taken within six months after the date of mailing by the secretaries to the Councillors of a statement setting forth the grounds for the proposed expulsion.

(*b*) A Member Mission may withdraw from membership in the Council (1) by giving written notice to the Council, at least one year in advance, of its intention to withdraw and its reason for doing so, and (2) by fulfilling all its financial obligations to the Council up to the end of the fiscal year in which the withdrawal takes place.

(*c*) Any Councillor or Alternate Councillor of a given Member Mission shall automatically cease to be such when and if his connexion with said mission is severed or if he leaves the field permanently or for an indefinite period.

(*d*) The Council may by a three-fourths majority vote of all Councillors other than those of the mission concerned, require a Member Mission to recall and elect some one else in place of one or more of its Councillors or Alternate Councillors.

(*e*) The officers of the Council, and the officers and members of standing committees, and the officers and members of other com-

mittees not composed wholly of Councillors or Alternate Councillors, shall not be disqualified from continuing to act as such because of any change on their part from one Member Mission to another.

(*f*) Any officers and committee members mentioned in sec. (*e*) next above shall be disqualified from continuing to act as such (1) if his connexion with a Member Mission is severed and he does not join the staff of any other Member Mission, or (2) if he leaves the field permanently or for an indefinite period.

12. Standing Committees.—(*a*) The standing committees of the Council shall be :

Standing Committee on Comity, of five members.
" " " Education.
" " " Literature.
" " " Medical Work.
" " " Women's Work.

(*b*) The standing committees shall be nominated and elected and all vacancies in them filled as provided in Art. 9, from among the missionaries on the active list of Member Missions.

(*c*) Member Missions through their Councillors will be expected to supply for the guidance of the Council a list of their missionaries deemed best fitted to represent them on the various standing committees, from among whom the committee members might be selected.

(*d*) Advisory members of standing committees may be co-opted by the Council for a stated period from among missionaries of missions not members of the Council. Such advisory members shall have the privilege of discussion in the committee but no vote.

(*e*) Each standing committee shall have one officer, a secretary.

(*f*) The standing committees shall make full and regular reports to the Council at the time of each meeting of the Council or oftener.

(*g*) The actions of all standing committees are subject to review, revision or revocation by the Council and no commitments, with the exception of those specified in Art. 13 below, are to be made by any standing committee without the previous approval of the Council.

13. Literature Committee.—(This Article gives the details of the procedure to be followed in the approval and publication of manuscripts. It is omitted here only because of lack of space.)

14. Special Committees.—Special committees for specified purposes and periods may be appointed by the Council as required.

15. Officers, *Ex officio* Members.—The officers of the Council shall be *ex officio* members of all committees except the Nominating Committee, without voting power.

16. Agenda.—The secretaries shall prepare in advance of any Council meeting a tentative agenda for that meeting and shall if possible send all Councillors copies of this in advance of the meeting.

17. Minutes.—(*a*) Copies of the Minutes shall be sent to all Councillors, to the officers of all standing committees, to the home office of all Member Missions, to the four national and international missionary organizations in Belgium, America, Great Britain and Scandinavia, to the International Missionary Council and to other individuals or organizations that may from time to time be designated by the Council or the secretaries.

(*b*) The Minutes so circulated to the Councillors shall be deemed approved if no corrections to them are proposed in writing within five months after the Council meeting. Any corrections so proposed shall be considered at the next Council meeting.

18. *Congo Mission News.*—The Council shall elect the Editor of the *Congo Mission News*, fix the subscription rates and in general have supervision of that periodical.

19. Budget.—(*a*) The Council shall prepare carefully for each year a budget showing the amount of its askings and share of those askings suggested for each Member Mission and the amount of its estimated expenditures.

(*b*) The budget shall be submitted to each Member Mission with the request that it approve its suggested share and pay same to the Council at the time indicated.

20. Financial Statement and Audit.—(*a*) A full financial statement showing the state of all funds, goods and property belonging to the Council, including those available for all standing or other committees, for the *Congo Mission News*, for the Congo General Conference and for any other purpose under the purview of the Council, shall be made by the Treasurer annually, or oftener if required by the Council, and included in the Minutes of the Council.

(*b*) A careful audit of all books, accounts and vouchers of the Treasurer shall be made annually, or oftener if desired, by a Committee of Audit appointed by the Council. Following the audit the committee shall prepare a signed certificate of audit which shall be included in the Minutes of the Council.

21. Amendments.—This constitution may be amended by a two-thirds majority vote of all Councillors, cast either at a Council meeting or by mail.

## NATIONAL MISSIONARY COUNCIL OF AUSTRALIA

PREAMBLE.—Whereas the United Missionary Council, consisting of representatives of the Australian Board of Missions, Aborigines' Friends' Association, Australian Baptist Foreign Mission Incorporated, British and Foreign Bible Society, Churches of Christ Foreign Mission, Church Missionary Society, London Missionary Society, Lutheran Missionary Society, Methodist Missionary Society of Australasia, Mission to Lepers, Presbyterian Foreign Mission, Society of Friends' Foreign Mission Association, Student Christian Movement, Sudan United Mission, Young Men's Christian Association, Zenana Bible and Medical Mission has carried on work for the promotion of co-operation since April 1920, and whereas the Australian Missionary Conference, convened by the United Missionary Council in connexion with the visit to Australia of Dr John R. Mott, in April 1926, appointed a Continuation Committee which was given authority 'to revise the constitution of the United Missionary Council of Australia and to give effect thereto,' the following has been adopted as the constitution of the re-organized National Missionary Council of Australia, to take effect on the 14th day of October 1927.

ARTICLE I. NAME.—The Council shall be called the National Missionary Council of Australia.

ARTICLE II. FUNCTIONS.—The functions of the Council shall be :

1. To promote co-operation at the Home Base between the various missionary organizations of Australia.

2. To stimulate thinking and investigation on missionary questions and to make results available to missionary organizations throughout Australia.

3. To promote just and Christian relations between Australians and other races.

4. To call periodic conferences of representatives of missionary organizations for the discussion of common problems.

5. To act as a medium between the missionary organizations of Australia and the International Missionary Council.

ARTICLE III. MEMBERSHIP.—The Council shall be composed of representatives of the following :

(*a*) Missionary organizations having specific ecclesiastical constituencies.

(*b*) Interdenominational and undenominational missionary organizations.

(*c*) The Y.M.C.A., Y.W.C.A. and A.S.C.M. and any other similar auxiliary agencies as may be decided on by the Council.

ARTICLE IV. REPRESENTATION.—1. The organization in groups (*a*) and (*b*) shall be entitled to representation on the following basis :

Organizations having an annual income of

£2,500 and upwards shall be entitled to 1 representative.
7,500 „ „ „ „ 2 representatives.
15,000 „ „ „ „ 3 „

and one additional representative for every additional £10,000.

Provided that all bodies represented on the United Missionary Council at the date of the constitution of this Council shall be entitled to one representative.

2. Organizations in group (*c*) shall be entitled to one representative.

3. Representatives shall be appointed for a year, terminating on 30th April.

ARTICLE V. MEETINGS.—The Council shall meet monthly and an annual meeting, which shall take the form of a conference, shall be held in April, at which the headquarters for the ensuing year shall be determined. At this meeting organizations shall be entitled to double representation.

Any representative, if unable to attend any meeting, may appoint a proxy, but shall notify the secretary in writing that he is doing so.

ARTICLE VI. OFFICERS.—The Officers of the Council shall be Chairman, Vice-Chairman, Secretary and Treasurer, who shall be appointed by the Council at its Annual Meeting.

ARTICLE VII. FUNDS.—The expenses of the Council in the performance of its functions shall be defrayed from a fund to which the organizations represented on the Council shall contribute at the rate of at least ten shillings per annum per representative.

ARTICLE VIII. AMENDMENTS.—Amendments to the constitution shall be made at the Annual Meeting of the Council. Notice of a proposed amendment shall be in the hands of the secretary four months before the Annual Meeting and shall be communicated at once by him to the organizations represented on the Council.

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